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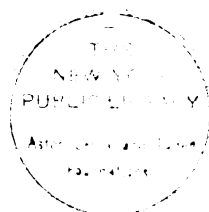
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LIVES OF THE BISHOPS

OF

NORTH CAROLINA

FROM THE ESTABLISHMENT OF THE EPISCOPATE
IN THAT STATE DOWN TO THE DIVISION
OF THE DIOCESE.

BY

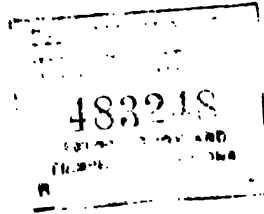
MARSHALL DELANCEY HAYWOOD

HISTORIOGRAPHER OF THE DIOCESE OF NORTH CAROLINA.

AUTHOR OF "GOVERNOR WILLIAM TRYON AND HIS ADMINISTRATION
IN THE PROVINCE OF NORTH CAROLINA, 1765-1771," ETC.

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DEDICATED

TO

THE VENERABLE SOCIETY FOR THE PROPAGATION
OF THE GOSPEL IN FOREIGN PARTS,

IN GRATEFUL ACKNOWLEDGMENT FOR ITS LABORS IN DISSEMINATING
AMONG OUR COLONIAL FOREFATHERS

THE PRINCIPLES
OF THE

CHURCH OF ENGLAND,

“TO WHICH THE PROTESTANT EPISCOPAL CHURCH IN THESE STATES
IS INDEBTED, UNDER GOD, FOR HER FIRST FOUNDATION
AND A LONG CONTINUANCE OF NURSING CARE
AND PROTECTION.”

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Office of Bishop, the Anglican Church in
North Carolina During Colonial and
Revolutionary Times, and the Founda-
tion of the American Episcopate.



JOHN STARK RAVENSCROFT
FIRST BISHOP OF NORTH CAROLINA

OFFICE OF BISHOP, THE ANGLICAN CHURCH IN
NORTH CAROLINA DURING COLONIAL AND
REVOLUTIONARY TIMES, AND THE FOUN-
DATION OF THE AMERICAN
EPISCOPATE.

Were the welfare of the dead alone to be considered, history would be a useless study. If just men be forgotten, and "memory o'er their tomb no trophies raise," they still have an all-sufficient reward, and from their home on high may view with complacency the scant respect paid to the deeds wrought by them—

"When they passed by the gateway of this world
On their immortal quest."

As an inspiration to the living, however, history has a noble use. It is an incentive to high thoughts and great efforts toward well-doing. This is especially true of that class of history called biography. The lives of the great and good in all ages may be studied with profit when faithfully recorded. Hence it is the purpose of the present work to tell something of four Bishops who have served God and His Church in the Diocese of North Carolina. Ere we enter upon a narrative of their ministerial work, however, it may be well to consider the authority by which they exercised the duties of their high and sacred office.

Scriptural authority for the existence of the office of Bishop was formerly conceded by all Christians; and hence we find on that subject few, if any, arguments among the writings of the pre-Reformation period. The early theologians thought it useless to defend a doctrine which no one in a Christian land had ever questioned. In later times, however, the validity of the office of Bishop, as a distinct order in the sacred ministry, has been called into question by some denominations of Christians on the alleged grounds that the terms "Bishop" and "Presbyter" (or priest) were synonymous in the days of the Apostles; and that,

after the twelve Apostles had all died, the Bishops who claimed to exercise apostolic powers were in reality only presbyters. It is true that the terms Bishop and Presbyter are *sometimes* used synonymously in Holy Scriptures; yet it is equally apparent, from the same high authority, that the Apostles filled up and increased their own ranks by the election of associates and successors in addition to those whom Christ had commissioned after He sent the first twelve. From the records of the early Church it also appears that the successors of the Apostles were later called Bishops. In his work entitled *Reasons for Being a Churchman*, the Reverend Arthur W. Little quotes Theodoret, a Syrian Bishop and a disciple of the great Saint Chrysostom, writing about the year 440, who says: "The same persons were in ancient times called indifferently Presbyters or Bishops, at which time those who are now called Bishops were called Apostles." There is ample authority in the Scriptures for the fact that successors of the twelve Apostles were chosen to carry on their work. At Christ's ascension only eleven Apostles were present. After the ascension it was said of the traitor Judas: "His bishoprick [*i. e.* apostleship] let another take," and Matthias was chosen by lot and thereafter numbered with the remaining eleven Apostles (Acts I, 20). By force of a miracle, after His ascension, Christ converted Saul, and later added him to the band of Apostles under the name of Paul (Acts IX and XIII). Barnabas was also added to the Apostles by divine command (Acts XIII, 2-3). While Paul was before Nero in Rome the second time, he sent his Second Epistle to Timothy (not one of the original twelve), whom he had ordained Bishop of the Church at Ephesus, exhorting him to "stir up the gift of God *which is in thee by the putting on of my hands*" (II Timothy, I, 6), charging him furthermore that "the things that thou hast heard of me among many witnesses, *the same commit thou to faithful men who shall be able to teach others also*" (II Timothy, II, 2). Here, then, is the scriptural beginning of apostolic succession, for Christ chooses and commissions the

original twelve; after His ascension into heaven He calls Paul, by a direct revelation, to the same apostleship; Paul ordains Timothy as Bishop of Ephesus, charging him that he should commit the teachings which he had received "to faithful men who should be able to teach others also." Then, too, it will be remembered, Paul sent Titus (who was not one of the original twelve) to Crete, charging him to "ordain elders" (*i. e.* presbyters) in every city (Titus, I, 5). Of Timothy's ordination as Bishop of Ephesus it has been written by a former Presbyterian clergyman whose studies finally led him into the Anglican Church: "We care not by what name you call him—Priest, Presbyter, Bishop, Suffragan, Superintendent, Ruler, Governor, Evangelist, Missionary, Moderator, Primus-Presbyter, Apostle, Assistant of the Apostle, Messenger, Prelate, Angel, Antistes, Princeps, Præses, Præpositus, Archon, Proestos, or Præfect (as Calvin styles James in the Church at Jerusalem)—*call him by what name you please; write it in Latin, Greek or Hebrew; read it forward, read it backward; it comes to the same thing: Timothy succeeds to the powers and prerogatives of Paul.*"*

But the Apostles worked miracles, it has been said, and hence no Bishop can prove the apostolic origin of his office without demonstrating a similar power. "If that argument proves anything," says Doctor Little, "it proves too much; for the early *Presbyters* worked miracles, and the Deacons too—notably SS. Stephen and Philip. *Ergo*, nobody can be a Presbyter or a Deacon unless he can work miracles."†

The American Episcopal Church, as every one knows, is a direct, legitimate and acknowledged descendant of the ancient Church of England. Concerning the early history of the Church of England we cannot do better than to quote the words of John Stark Ravenscroft, first Bishop of North Carolina, who

* *A Presbyterian Clergyman Looking for the Church*, by the Reverend Flavel S. Mines, concluding volume, p. 413.

† *Reasons for Being a Churchman*, by the Reverend Arthur W. Little (edition of 1894), p. 100, *note*.

says: "The Bishop of Rome had, personally, little or nothing to do with it up to the seventh century. It was an independent apostolical church under its own Bishops. Its connection with the Church of Rome commenced with Augustine, the monk, who was consecrated the first Archbishop of Canterbury, not by the Bishop of Rome, but by the Archbishop of Arles, in France, early in the seventh century. And I notice this not because there is any real force in the objection derived from the succession passing through even the person of the Bishop or Pope of Rome, but in order to remove the prejudices so studiously instilled into the minds of the ignorant on this subject."* The same writer further remarks: "Perhaps not a single Bishop who reformed from Popery in the sixteenth century received his consecration by the imposition of the Pope's hands; perhaps not one in a hundred of the existing Bishops in the Latin or Western Church during any Pontificate, from the rise of Papacy, was thus consecrated. And it is not an unreasonable or unfounded assumption that, in the wide and extended boundary of the Western Church, the ordaining power was canonically transmitted, in the regular succession, from Bishop to Bishop, without contracting any *fancied contamination* from the person of the Pope."† When it was averred that the line of apostolic succession in the Church of England had been broken at the time that the Reforming Bishops were excommunicated by the Pope, Bishop Ravenscroft's answer was: "That the supremacy claimed by the Bishop of Rome was an usurpation, and no part of his original and rightful Episcopal authority, can require no proof to a Protestant; nor yet is it needful to show that such of his equals, in spiritual office, as had submitted to this usurpation in the darkness of the middle ages, were not thereby precluded from shaking off this lawless authority usurped over them, and from resuming the independence of

* *Works of Bishop Ravenscroft* (edition of 1830), Vol. I., p. 277.

† *Ibid.*, Vol. I., pp. 276-277.

their character, and the exercise of their just and equal rights, as the spread of knowledge and the investigations of inquiry laid open and exposed the corruptions on which this anti-christian domination was built up." * In brief, the Anglican contention is that the Church of England, having resumed its original rights, and no longer holding itself subject to foreign domination, could not legally be excommunicated by the Pope and his Cardinals—Italians and other outsiders—any more than the Church of England could issue an effective bull of excommunication against those self-same Italians or any other aliens who were not within its ecclesiastical jurisdiction. And it may also be mentioned that even if the apostolic succession of the Church of England had been broken at the time of the Reformation, such defect would have been healed in the next century when the three lines of English, Irish and Italian successions were united in the consecration of Bishop Laud, afterwards Archbishop of Canterbury, from whom (with his co-consecrators) are episcopally descended all the Bishops of the present American Church.

The territory now embraced within the State of North Carolina holds the proud distinction of being the cradle of the Anglican Church in America, its history antedating by a score of years that of Jamestown. In 1584, when Queen Elizabeth granted letters patent to the good knight Sir Walter Raleigh, authorizing him to extend her dominions throughout the New World, he was expressly charged that in the lands settled by him no law should be passed to the disadvantage of the "true Christian faith now professed in the Church of England." The first baptism under the authority of the Church of England in America occurred on Roanoke Island in what is now Dare County, North Carolina, when Raleigh's explorers and colonists made at that place the earliest English settlement in the western hemisphere. It was there that Manteo, the "Lord of Roanoke," a friendly Hatorask Indian, was converted to Christianity and

* *Works of Bishop Ravenscroft* (edition of 1830), Vol. I., p. 278.

baptized in August, 1587. Another baptism, a few days later, was that of little Virginia Dare, the first child born of English parents in America. But shortly after this, the sturdy old English sailors, who were beginning to colonize the western continent, were called home to take the part of their country against the great Armada which had been sent by Spain to wipe out Protestantism. Then it was that Drake, Grenville, Raleigh, Hawkins and Frobisher, with other adventurous sea-fighters, were kept so busy in the waters surrounding Britain that they could not relieve their countrymen at Roanoke at the time promised. When the next English voyagers came to America, Raleigh's colony had apparently disappeared from the face of the earth, for not one of its members was ever heard of again; but the Armada had been destroyed, English vessels could now pursue their course unmolested, and Anglo-Saxon civilization prevailed in North America. It was at Jamestown, Virginia, that the English race and English Church gained their first permanent foothold on American soil, in 1607, but it was nearly a hundred years later before any effort was made to spread Anglican doctrines throughout the scattered settlements of Albemarle in the northern division of Carolina. All of the Royal Governors of North Carolina,* and a great majority of those who constituted the ruling classes in the province, were members of the Church of England, and many were the faithful missionaries who unselfishly labored for the moral uplift of the colonists. But the Church had strong prejudices to encounter, the best grounded of these being due to the fact that it was established by law. In the early charters granted by the King, the Church of England was legally recognized, but religious liberty was in every instance guaranteed. In the first charter issued by Charles II, March 24, 1663, that monarch authorized the Lords Proprietors to give to religious worship by non-conformists "full

* This term does not include Governors of the undivided Colony of Carolina, for John Archdale was a Quaker.

and free license, liberty and authority, by such legal ways and means as they shall think fit." * A year or more later, in 1665, the Lords Proprietors expressly agreed that "no person or persons . . . shall be any way molested, punished, disquieted or called into question for any difference in opinion or practice in matters of religious concernment, who do not actually disturb the civil peace of the said province or counties; but that all and every such person or persons may, from time to time, and at all times, freely and fully have and enjoy his and their judgments and consciences, in matters of religion, throughout all the said province, they behaving themselves peaceably and quietly, and not using this liberty to licentiousness, nor to the civil injury or outward disturbance of others."† This guarantee had been authorized, in almost the same language, by the second charter from King Charles to the Lords Proprietors, also dated 1665.‡ In Locke's "Grand Model," or Fundamental Constitution of Carolina, drawn up in 1669, the ninety-seventh article provided that "seven or more persons, agreeing in any religion, shall constitute a church or profession, to which they shall give some name to distinguish it from others." While referring to Locke's constitution we may add that in the one hundred and seventh section of that instrument we find a provision, illustrative of the Church's interest in slaves, as follows: "Since charity obliges us to wish well to the souls of all men, and religion ought to alter nothing in any man's civil estate or right, it shall be lawful for slaves, as well as others, to enter themselves and be of what church or profession any of them shall think best, and thereof be as fully members as any freemen; but yet no slave shall hereby be exempted from that civil dominion his master hath over him, but be in all things in the same state and condition he was in before."

* *Colonial Records of North Carolina*. Vol. I., p. 32.

† *Ibid.* Vol. I., p. 80.

‡ *Ibid.* Vol. I., p. 114.

The general history of the Church of England in the province of North Carolina, during the days of royal rule, is one of the greatest interest; but to trace all the legislative enactments made in its favor, and to tell of their provisions, would require too much space for the limits of the present work. Parishes were laid out in the various counties, glebes erected, and taxes for ecclesiastical purposes collected from all the people—Dissenters as well as Churchmen—yet little progress was made. When a church is supported in any degree at the public expense and not left to its own resources, it is not likely to enjoy a healthy growth; but, when dependent only upon the zeal and devotion of its members, it will generally meet with success if it deserves it. Hence the work of the Church of England was really hindered by the well-meaning efforts of the Governor's Council and Colonial Assembly, while the American Church has made marvelous and merited progress since Church and State were separated during the War of the Revolution.

From what has been said it must not be inferred that the colonial legislature or any other civil power absolutely controlled the Church in North Carolina prior to the Revolution. The province was under the episcopal jurisdiction of the Lord Bishop of London, who was materially aided by a great body of Christian workers known as the Society for the Propagation of the Gospel in Foreign Parts. The right of advowson, or power to *recommend* a clergyman for a parochial charge, seems to have rested with the Governor, but it was necessary for such clergyman to be licensed by the Bishop of London before he could officiate in the Established Church. The instructions to the Governor of North Carolina from the Crown contained this order: "You are not to prefer any minister to any ecclesiastical benefice in that province without a certificate from the Right Reverend Father in God, the Lord Bishop of London, of his being conformable to the doctrine and discipline of the Church of England, and of good life and conversation; and if any person, already preferred to a benefice, shall appear to you to give

scandal, either by his doctrine or manners, you are to use the proper and usual means for the removal of him, and to supply the vacancy in such manner as we have directed.”*

By a short-sighted policy the Church of England never permitted the consecration of any Bishop for work in America prior to the Revolution, though it is believed by many that the Reverend Richard Welton, of Pennsylvania, and the Reverend John Talbot, of New Jersey, received clandestine consecration to the Episcopate by the successors of the Non-juring Bishops about the year 1722. The need of Bishops was deeply felt by both the clergy and laity of the Church of England in America. In a petition from the clergy of New Jersey and New York to the Bishop of London it was said: “The expediency of Bishops in the English American Colonies is a point which has been, from the very beginning of this present century, frequently asserted on the one hand and generally admitted on the other.”† In 1738, one clergyman proposed a somewhat extensive Archiepiscopal See for the Bishop of London, when he wrote a letter from New York to that dignitary, saying: “We heartily wish that, by the good providence of God, your Lordship may be appointed Archbishop of this New World, the Continent of America, and the Islands Adjacent, and invested with authority and a fullness of power to send Bishops among us.”‡ On four different occasions, between 1760 and 1764, Governor Arthur Dobbs, of North Carolina, wrote to the Society for the Propagation of the Gospel and to the Board of Trade, begging that they use their influence to have Bishops sent to America, with all necessary episcopal powers, though the writer always took pains to state that he did not wish these Bishops to have civil powers in ecclesiastical courts, etc., such as they exercised in England.§

* *Colonial Records of North Carolina*, Vol. V., p. 1136.

† *Early English Colonies in America*, by the Bishop of London, p. 81.

‡ *Ibid*, p. 74.

§ *Colonial Records of North Carolina*, Vol. VI., pp. 222, 971, 1026, 1040.

As is well known, all of these efforts came to naught, and no Bishops could be secured for America until after the War of the Revolution, when the colonies had become independent States. As there were no Bishops in America, the opportunity for confirmation was limited to those who could afford a voyage to Great Britain. Church members were therefore usually admitted to the Holy Communion under the rubrical provision which accords that privilege to those who are "ready and desirous to be confirmed."

In 1762 an estimate of the population of North Carolina was sent to the Lord Bishop of London as follows: White inhabitants, 36,000; negroes, 10,000—46,000 in all. In the matter of religious affiliations it was stated that the province contained 18,000 adherents of the Church of England; 9,000 Presbyterians and Independents; and 9,000 Quakers, German and Dutch of various sects, Jews, Papists, etc.* As these statistics fall short, to the number of ten thousand, of the estimated population, white and black, probably only the white race was included in the religious tables. The population of the entire province, given as 46,000, was probably inaccurate and under-estimated; for, two years earlier, Governor Dobbs had sent a statement to the home government that there were within the province 80,000 white people, exclusive of negroes.† When the first official census of the United States was taken in 1790, North Carolina had an aggregate population of 393,751—whites, 288,204; free negroes, 4,975; slaves, 100,572. The heads of families then numbered a little upwards of 50,000. By this same census of 1790 North Carolina had a much greater population than the State of New York, and this, too, after Tennessee had been severed from the former.

Not only did missionaries of the Church of England labor for the white race but for Indians and negroes as well. Mention

* *Early English Colonies in America*, by the Lord Bishop of London, p. 106.

† *Colonial Records of North Carolina*, Vol. VI., p. 223.

has already been made of the baptism of Manteo, on Roanoke Island, North Carolina, in 1587, and also the provision by Locke's Constitution, concerning the christianization of slaves, in 1669. Writing from Chowan Precinct on July 25, 1712, the Reverend Giles Rainsford said: "On June 22d, I preached at Mr. Garrett's, in the upper end of Chowan, but had such numbers that I was obliged to go under a large mulberry tree, where most of the people, to my great satisfaction, seemed very devout the whole part of the service and very ready in their responses, as also in their method of singing praises to God. Here I baptized two girls of the age of sixteen and one boy ten, children of one Mr. Adams; and, by much importunity, prevailed on Mr. Martin to let me baptize three of his negroes—two women and a boy." * A few months later Mr. Rainsford wrote that on one of his missionary journeys he had been captured by the Indians but afterwards released. He adds: "On account of my late indisposition I have been able only to catechize children and baptize six negroes." We may add that this indisposition of Mr. Rainsford was evidently not chronic; for, about the end of 1714, he sums up a year's exploits in triumphant strains as follows: "I shall only add that I have brought over to the Church one Patrick Lawler, on Bennett's Creek, from a rank, violent papist, to a sound, orthodox believer. I have baptized upwards of forty negroes in this and the neighboring government [Virginia] in the past year, besides (which is almost an impossibility here) christened three children of one Peirce, a Quaker, by the consent of the mother, though seemingly of that persuasion. In Nansemond County, bordering on Carolina, I have saved upwards of two hundred souls from embracing Quakerism, by my preaching and conference among them; and have made the ignorance of their great apostle, Joseph Gloster, in a dispute, appear to whole multitudes, and yet their prejudice to our establishment is such that I fear there is no possibility to win upon them. I found myself obliged, in conscience, to con-

* *Colonial Records of North Carolina*, Vol. I., page 858.

tinue for some time with these people by reason of their lukewarmness and indifferency to our own constitution; but, by constant catechizing and teaching they are becoming tolerable proficient in the knowledge of the Gospel." * How long the redoubtable Mr. Rainsford continued the above warfare of doctrine we are not informed; nor can we speak in detail of the numerous other missionaries sent to Carolina by the Society for the Propagation of the Gospel in Foreign Parts. Of the character of two of these (Daniel Brett and John Urmstone) it is a case of "least said, soonest mended." In the way of results, probably the greatest work done in the colonial period was by the Reverend Clement Hall, a native of England who was reared in North Carolina. He went back to England for holy orders and returned to North Carolina about the end of the year 1744 or early in 1745. He officiated at Edenton, and held services in the court-house before the completion of Saint Paul's Church. In the spring of 1752 he wrote that, though sick a part of the time, he had, during his ministry of seven or eight years, traveled 14,000 miles, delivered 675 sermons, baptized about 5,783 white children and 243 negro children—also administering adult baptism to 57 white persons and 112 negroes, and that he had sometimes administered the Holy Communion to as many as 300 persons in one journey, besides visiting the sick, etc.† Another indefatigable worker for the cause of Christ was the Reverend Alexander Stewart. He was a graduate of Dublin College, and held the degree of Master of Arts from that institution. He came to North Carolina in 1754 as chaplain to Governor Arthur Dobbs. Later he was placed in charge of Saint Thomas's Church, in the town of Bath; but his labors extended far beyond the limits of that parish. He gathered into the Church's fold white people, Indians and negroes, infants and adults. Often, when it was desired by his converts,

* *Colonial Records of North Carolina*, Vol. II., p. 153.

† *Ibid.*, Vol. IV., p. 1315.

he had occasion to avail himself of rubrical authority on that point and perform the office of baptism by immersion.* One of his parishioners was Nathaniel Blount, who later entered the ministry and to whom we shall have occasion to refer hereafter as the last survivor of the colonial clergy in North Carolina.

In a memorial from the Lord Bishop of London to the Lords of the Treasury, in 1721, it was said: "The Bishop of London was by King Charles II intrusted with providing and sending ministers to the colonies and islands in America, and was [later] directed by King William to apply to the Treasury for £20 to each missionary to defray his passage." Schoolmasters of the Church of England were aided in like manner. A list of those who drew the cost of their passage to America, between 1690 and 1811, has been compiled by Gerald Fothergill, and was published in London (1904) under the title *A List of Emigrant Ministers to America, 1690-1811*. This valuable little work contains the names of quite a number of missionaries to North Carolina, with the dates when they received their passage money, as follows: James Adams, 1707; John Barnett, 1765; John Blacknall, 1725; John Blair, 1703; Peter Blin, 1769; Nathaniel Blount, 1773; [Daniel] Brett, 1700; Robert Briggs, 1768; Thomas Burges, 1741; Henry John Burges, 1768; Nicholas Christian, 1773; James Cosgrove, 1766; John Cramp, 1767; Charles Crupples [Cupples], 1766; Robert Cuming, 1748-1749; Theodorus Swaine Drage, 1769; Daniel Earle [Earl], 1756; William Fanning, 1764; Samuel Fishe [Fiske?], 1766; Hezekiah Ford, 1776; John Garzia, 1724; William Gordon, 1707; Clement Hall, 1744; William Hawson, 1756; Richard Hewitt, 1724; Francis Johnston, 1768; Walter Jones, 1724; Edward Jones, 1769; James Macartney, 1768; John M'Dowell, 1753; William Maury (school-master), 1723; George Micklejohn, 1766; William Miller, 1765; James Moir, 1739; Thomas Newman, 1701; Charles Pettigrew, 1775; John Lott Phillips, 1776;

* *Colonial Records of North Carolina*, Vol. VI., pp. 315-316.

William Pow, 1748-1749; Giles Rainsford, 1716; John Reid, 1745; John Rowan, 1747; Alexander Stewart, 1753; Charles Edward Taylor, 1771; Samuel Thomas, 1702; William Toale, 1762; John Urmstons [Urmstone], 1722; — Whinston [Winston?], 1709; John Wills, 1769; and Charles Woodmason, 1766. In the above list, Mr. Rainsford is credited to Maryland, Mr. Urmstone to Virginia, Mr. Garzia to Virginia, and Mr. Woodmason to South Carolina, though they are all known to have labored (for a while at least) in North Carolina; on the other hand, a few of those who are credited to North Carolina, in this list, went to other colonies. Some of these missionaries had gone from North Carolina to England for ordination, and the above-mentioned amount of twenty pounds was paid to cover the cost of their return to America. Among these were Henry John Burges, Francis Johnston, Peter Blin, Edward Jones, Nathaniel Blount and Charles Pettigrew. There may have been others also. One of these, Henry John Burges, was a son of another clergyman, the Reverend Thomas Burges, who was stationed for many years in Edgecombe County, North Carolina. In the *Colonial Records of North Carolina* may be found a great deal of information (letters, etc.) concerning many of the above missionaries and their associates in the ministry.

Though the law creating them has been lost, it is known that several parishes of the Church of England were erected in North Carolina in 1701. These, so far as can be learned, were: Currituck Parish in Currituck Precinct, Saint John's Parish in Pasquotank Precinct, Berkeley Parish in Perquimans Precinct, Saint Paul's Parish (now of the town of Edenton) in Chowan Precinct, and Saint Thomas's Parish (now of the town of Bath) in Pamlico Precinct.* During ten or twelve years following several new parishes were added. At the session of the Colonial Assembly of 1715 (the first legislature of whose enactments we

* This precinct should not be confused with the present county of Pamlico, which was not erected till 1872. Bath is now in Beaufort County.

have any record), the province was divided into nine parishes, by chapter VIII of its laws, as follows: Eastern Parish of Chowan Precinct, South-west Parish of Chowan Precinct, Perquimans Parish, South-west Parish of Pasquotank Precinct, North-east Parish of Pasquotank Precinct, Currituck Parish, Saint Thomas's Parish, Hyde Parish and Craven Parish. The names of those who were vestrymen of these nine parishes in 1715 are still preserved.* All earlier church records in North Carolina are lost, with the exception of those belonging to Saint Paul's Church, in Edenton, which begin in 1701. Between the year 1715 and the War of the Revolution numerous other colonial parishes were added to those in the list above given.†

The Colonial Assembly of North Carolina legally recognized the *Unitas Fratrum*, or Moravian Church, and passed an act, chapter XIII of the Laws of 1755, authorizing the erection of the parish of Dobbs by members of that communion, on the tract of land called Wachovia (now in Forsyth County) which had been settled by these Moravians. A few years earlier, on May 12, 1749, the British Parliament had also passed an act (22 George, II, chapter XXX) giving legal recognition to the *Unitas Fratrum*, and referring to that religious body as "an ancient Protestant Episcopal Church which has been countenanced and relieved by the Kings of England." This parliamentary action was taken upon a unanimous recommendation by the Bench of Bishops. Later on in the present volume it will be seen that there has always been fraternization between Bishops of the Episcopal Church and of the Moravian Church in North Carolina. Of the erection of the above-mentioned parish of Dobbs in North Carolina, during the colonial period, the Moravian historian, Reverend John H. Clewell, in his *History of Wachovia*, says: "In 1755 the legislature was petitioned

* *Colonial Records of North Carolina*, Vol. II., pp. 208-209; *State Records of North Carolina*, Vol. XXIII., pp. 6-8.

† For list of Colonial parishes, see "parishes," on p. 709, in index, Vol. XXV. of *State Records of North Carolina*. In same index the different parishes are classed under their own heads.

to constitute Wachovia a separate parish. This petition was granted. Benzien and Stauber were the representatives from Wachovia to present the petition. Jacob and Herman Lash waited on the Governor in New Bern, in December, and received official notice that the bill was a law. The representatives of the Bethabara congregation were graciously received by Governor Dobbs. In April, 1756, the Act of Assembly was communicated to the congregation by Rauch and Angel. By this act twenty men were created freeholders, and each man received fifty acres of land.* In May, these twenty men were summoned to Salisbury to be invested with their new powers." Alluding to the experiences of this party after reaching Salisbury (the county-seat of Rowan, in which Dobbs Parish was then situated), Doctor Clewell gives a translation of the original account in the Moravian records, which says: "They had a short discussion and all went to the court-house to elect vestrymen. A herald took their names, and then made known to them their duties. The vote of the freeholders was taken, and the names of the vestrymen made known to the public. When this was done the Chief Justice announced to the vestrymen that they would have to appear at court and select two wardens. The sheriff said that, as it would be a task for so many to travel to Salisbury, he would himself come to Bethabara to qualify them." They were qualified accordingly, and then proceeded to elect as church wardens two of their number, Messrs. Lash and Wutke. In closing this account, the old record says: "The organization was now complete according to the wish of our hearts. We thanked the Lord that it was so."

Saint Thomas's Church in the old town of Bath, Beaufort County, and Saint Paul's Church in Edenton, Chowan County, are the only brick buildings still used in the State of North Carolina which were erected by congregations of the Church of

* The Moravian lands were owned by the community as a whole and there were no individual free-holders. Hence it was necessary to issue these grants.—M. DEL. H.

England prior to the Revolution. As already mentioned, these parishes were laid out in 1701, many years before the churches were built. Some miles below Wilmington, on the Cape Fear River, is the site of the old town of Brunswick (of which scarcely a vestige now remains), and there the brick walls of Saint Philip's Church are in a perfect state of preservation, but all of the woodwork, roof included, has rotted away. As it may interest the reader, we shall add a few words concerning these ancient structures.

The erection of Saint Thomas's Church, in Bath, was begun about 1734, though it was not completed until some years after that date. In 1841, or thereabouts, the entire roof and gable ends of this building were blown off by a heavy windstorm, but the damage was repaired through the liberality of Joseph Bonner, a gentleman of that vicinity whose family had long been identified with the Church in North Carolina, one of his ancestors, Captain Henry Bonner, having been a vestryman in Chowan Precinct as early as 1715. About the year 1868 the woodwork of the structure fell into decay, and this was replaced by William Walling, an Englishman who had settled in North Carolina, and wished to show his veneration for an ancient edifice by which his mother country and adopted home were so closely connected. All of the old records of this parish have been lost. Underneath the building, and also around about it, are many graves, but these, for the most part, are unmarked. The outside dimensions, etc., of this church (as given by the Reverend Doctor Drane in his monograph included in *Colonial Churches in the Original Colony of Virginia*) are as follows: Nave length, 51 feet; nave width, 31 feet; nave height, sides, 14 feet; thickness of bricks, 3 by 4½ by 9 inches; clay tiles in floor, 2 by 8 by 8 inches. Saint Thomas's Church was the chief scene of the labors of the great colonial missionary, Reverend Alexander Stewart, to whose career we have already referred.

Saint Paul's Church, in Edenton, was begun in 1736, replacing a wooden building of earlier date. Like the church in

Bath, it remained unfinished for quite a while after its construction was commenced. Among the contributors towards its erection were the Lords Proprietors of Carolina, who gave two hundred pounds sterling. This parish has had a longer unbroken existence than any other in the State, its history long antedating the erection of the present building. Its first vestrymen—who were also the first ever appointed in the colony—were His Excellency Henderson Walker, Governor; the Honorable Thomas Pollock, President of the Provincial Council, and later Governor *pro tempore*; William Dukinfield, a Justice of the General Court and a brother of Sir Robert Dukinfield, Baronet; Nicholas Crisp; Edward Smithwick, a member of the Assembly of the Province; John Blount, a Justice of the General Court; James Long; Nathaniel Chevin, member of the Provincial Council; William Benbury; Colonel William Wilkinson, an eminent attorney; Captain Thomas Leuten, and Captain Thomas Blount. These vestrymen (who were all colonists of the first consequence in their day and generation) effected an organization on December 15, 1701, by electing Colonel Wilkinson and Captain Leuten church wardens, and Mr. Chevin clerk of the vestry. Mr. Smithwick gave an acre of land on which to erect a house of worship, and the vestry at once contracted for such a structure, the same to be of wood and twenty-five feet in length. On December 15, 1702, exactly one year after the first meeting of the vestry, we find recorded in their proceedings the fact that they viewed the chapel and accepted the same from the contractor. It was about thirty-five years later that this chapel was replaced by the substantial brick church (on a different site) which is now used by the congregation in Edenton. In the monograph already quoted, Doctor Drane gives the following outside measurements, with description of interior, of Saint Paul's Church: nave length, 60 feet; nave width, 40 feet and 3 inches; nave height, sides, 20 feet; dimensions of bricks, $2\frac{1}{2}$ by 4 by $8\frac{1}{2}$ inches. Saint Paul's floor was formerly tiled, and "intra-mural" burials were allowed. The floor is now of wood. The silver

communion service, which has been used in Saint Paul's Church for generations past, was the gift of an eminent colonial Churchman and statesman. Both the paten and chalice are inscribed as follows: "The Gift of Colonell Edward Moseley for ye use of ye Church in Edenton in the year 1725." In Saint Paul's is also a larger chalice of silver which was presented by a colonial missionary, the Reverend John Garzia, of North Carolina, it being inscribed as follows: "*D. D. Johannes Garzia, Ecclesiae Anglicanae Presbyter.*" So far as the present writer knows, these are the only communion vessels of the colonial period now used in North Carolina, except one in the parish of Christ Church, New Bern. Saint Paul's Church, in Edenton, was the place of worship of numerous Colonial Governors, Chief Justices and other high dignitaries, many of whom are now at rest within its burial ground, which is historically one of the most interesting places in the Southern States. The two hundredth anniversary of the organization of Saint Paul's Parish fell on December 15, 1901, but the vestry decided to hold the celebration of that event somewhat earlier, during the session of the Diocesan Council of East Carolina, which convened that year in Edenton. The celebration was accordingly held, May 22-24, 1901, and the proceedings on that occasion were afterwards printed, under the editorial supervision of Doctor Drane, in a pamphlet entitled *The Religious and Historic Commemoration of the Two Hundred Years of St. Paul's Parish, Edenton, North Carolina.*

Saint Philip's Church, on the Cape Fear River, in Brunswick County, is now in a state of ruin. Its walls, and some grave-stones not far distant, are about all that is now left to mark the site of the old borough of Brunswick, which was one of North Carolina's most important towns in colonial days. Even before this parish was established the people of that vicinity had a house of worship and the advantages of church services, conducted by the Reverend Richard Marsden. In a letter written from that place in February, 1736, James Murray, a member

of the Council under Governor Gabriel Johnston, said: "We have y^e best minister that I have heard in America to preach and read prayers to us every 2d or 3d Sunday at least; and, on a cold day, a good fire in y^e church to sit by." It was in 1741, a few years after the date of this letter, that Saint Philip's Parish was laid out, and the brick church (whose walls are still intact) was not begun until about 1754. "We are building a very large brick church, which is nearly done," wrote the vestry in 1760. It was finished a few years later, while Governor William Tryon resided at Brunswick, and that gentleman made a personal contribution of forty guineas to aid the work. The walls of this church are seventy-six feet and six inches long, fifty-three feet and three inches wide, and twenty-four feet and four inches in height. Saint Philip's Church was probably abandoned about the time of the Revolution. The parish has never appeared on the rolls of the Conventions of the Church in North Carolina since the foundation of the Diocese in 1817.

The above three churches—Saint Thomas's in Bath, Saint Paul's in Edenton, and Saint Philip's on the site of old Brunswick—are the only three brick church buildings of the colonial era now standing in North Carolina. They are all in what is now the Diocese of East Carolina. There are other colonial parishes still existing in the State, but the original buildings have in all instances been replaced by more modern ones. One of these, Christ Church, at New Bern, still owns a silver communion service, Holy Bible and Book of Common Prayer, which came from England prior to the Revolution. The communion service is probably the same which King George presented to the "Royal Chapel" (Saint Philip's Church) at Brunswick, and was doubtless brought to New Bern when that place became the capital, thus making Christ Church the "Royal Chapel." It is sterling silver and consists of two large flagons, a chalice, paten and alms basin, these bearing the Royal arms of Great Britain and the King's initial letters, G. R. (*Georgius Rex*). The Bible and Book of Common Prayer are at present deposited in the

Hall of History in Raleigh. The Bible was printed at the University of Oxford by John Baskett, "Printer to the King's Most Excellent Majesty," in 1716, while the Prayer Book came from the presses of Joseph Benthani, of Cambridge, printer to the University, in 1752.

Of all the zealous clergymen of the Church of England in North Carolina about the time of the Revolution, none ranked higher than the Reverend Charles Pettigrew, who built Pettigrew's Chapel at his own expense and for many years ministered there, as well as in Edenton and elsewhere throughout the province. He lived in a locality where the Society of Friends had a strong foothold; and, after the Revolution, he said: "Before the dissolution of the Establishment [of the Church of England], I absolutely forbade anything to be collected from the Quakers for me, as I would not receive it. Neither have I taken anything for visiting the sick or baptizing during the course of my ministry." Mr. Pettigrew was born in Pennsylvania on March 20, 1743. He was educated in North Carolina. In early life he was a school-teacher; but, desiring to enter the ministry, he went to England in the winter of 1774-'75, and was duly ordained by the Bishops of London and Rochester. He returned to America on the last ship which sailed before the Revolution. After the war he and other clergymen vainly endeavored to form a Diocese in North Carolina; and meetings, with this end in view, were held in June, 1790; November, 1790; October, 1791; November, 1793, and May, 1794.* At the time last named, Mr. Pettigrew was elected Bishop of North Carolina, but he died (April 8, 1807) without being consecrated, and it was more than a quarter of a century before the Church had succeeded in its efforts to establish a diocese presided over by a Bishop of its own. We do not include a separate biography

* For reprints of Journals of these early Conventions, etc., see volume entitled *Church History in North Carolina*.

of Mr. Pettigrew in this work, as he never was inducted into the office of Bishop by consecration.*

Among the workers in the earlier efforts to set up a diocese in North Carolina were several clergymen who had borne an active part in the operations of the American army during the War for Independence. At the beginning of hostilities, the Reverend Adam Boyd had fought as a line officer, had entered the ministry while the war was in progress (first taking Presbyterian orders), and had risen to the rank of Brigade Chaplain; the Reverend Solomon Halling had been an efficient surgeon in the patriot army before entering the ministry; and the Reverend Robert Johnston Miller had enlisted under the American standard when eighteen years old, had encountered the dangers of the field at Long Island, Brandywine and White Plains, receiving a severe wound in the battle first named—also sharing the sufferings at Valley Forge and the triumph at Yorktown. No clergyman of the Church of England was ever an active Loyalist in North Carolina. Old Parson Micklejohn sympathized with the royal cause, and was taken into custody and paroled in the early stages of the war, but even he eventually swore allegiance to the Whig government and died an American citizen. Another loyalist in his sympathies (though he took no part against the American cause) was the Reverend James Reed, of New Bern.

The Reverend Charles Edward Taylor, a clergyman of the Church of England, was one of the chaplains who officiated in the North Carolina Provincial Congress, at Hillsborough in August, 1775.

On April 8, 1776, the Provincial Congress of North Carolina, at Halifax, elected as its chaplain the Reverend Hezekiah Ford, a clergyman of the Church of England. This gentleman later was commissioned Chaplain of the Fifth North Carolina Conti-

* A sketch of the life of Bishop-elect Pettigrew, written by me, will be found in the *Biographical History of North Carolina*, Vol. VI., p. 396.—M. DEL. H.

mental Regiment, April 20, 1777, and marched northward in the summer of that year. He was Special Judge Advocate in a court-martial at Trenton, New Jersey, on July 22, 1777, and was honorably discharged a few months later, in September, just prior to the time when his regimental and brigade commanders, Colonel Edward Buncombe and General Francis Nash, were mortally wounded at the battle of Germantown.

Another Church of England clergyman who actively sided with the Americans was the Reverend Charles Cupples. In the Revolutionary Assembly at Smithfield, in Johnston County, he acted as chaplain, being elected to that post on May 3, 1779, and serving until excused from further attendance by a joint resolution of the two houses. About a year later, on April 17, 1780, he was also chaplain of the General Assembly which convened at New Bern. Not only were most of the clergymen Americans of proved patriotism, but laymen of the Church of England in North Carolina were the foremost leaders of the revolt against King George. The same was true as to laymen in other States also. In his work, entitled *The Church for Americans*, Bishop Brown, of Arkansas, says: "Two-thirds of the first Continental Congress, held at Philadelphia, A. D. 1774, were churchmen. The same proportion obtained in the Congress which declared our independence. Of the fifty-five actual signers of the Declaration of Independence, thirty-five were Episcopalians; twelve Congregationalists; four Presbyterians; three Quakers; one was a Baptist and one a Roman Catholic. * * * Of the twelve generals appointed by Washington early in the war, eight were his fellow Episcopalians." *

The above is a fairly good showing of the virtue of patriotism for one Church—and especially so for one which has sometimes been charged with being so much wedded to English ideals and institutions as to render itself un-American.

* *The Church for Americans*, by the Right Reverend William Montgomery Brown (edition of 1899), pp. 378-379.

Of course a communion with so numerous a membership as was possessed by the Church of England in the thirteen colonies was not without active partisans on both sides in the Revolution, and one Loyalist who rose to eminence in the Church after the war was the Right Reverend Samuel Seabury, Bishop of Connecticut and first in the succession of the American Episcopate. At one time he had been Chaplain of "the King's American Regiment," commanded by Colonel Edmund Fanning, formerly of North Carolina. Doctor Seabury was elected Bishop of Connecticut by the clergy of that State on March 25, 1783, and was directed to proceed to England for the purpose of seeking consecration; in the event that his mission to England should be unsuccessful, he was instructed to go to Scotland and ask the successors of the Non-juring Bishops in that country to perform the rite. These Bishops in Scotland were of the same line of succession as were the Bishops of the Church of England; but the Scotch branch of the Church had no standing under the civil law because the Bishops, through whom its line came, had refused to swear allegiance to William and Mary after the English Revolution of 1688. For this reason it was also sometimes called the Jacobite Church. When Doctor Seabury appeared in England, the Bishops of the English Church were willing to comply with the wishes of their fellow-churchmen in America, and would have done so but for an act of Parliament which required that a candidate for consecration to a Bishopric should swear allegiance to the King. Of course such an oath was out of the question with a citizen of an independent American State, even though this citizen may once have been a Loyalist; so Doctor Seabury went to Scotland, where he was made a Bishop at Aberdeen on November 14, 1784, by Bishops Kilgour, Petrie and Skinner, of the above-mentioned Church of Scotland. Shortly after Bishop Seabury returned to his Diocese of Connecticut, Parliament passed an act authorizing the consecration of foreign Bishops without requiring of them the oath of allegiance. This left the way open for other Americans who had been

ected to Bishoprics; so the Reverend William White, of Pennsylvania, and the Reverend Samuel Provoost, of New York, then crossed the seas to England, and in the Chapel of Lambeth Palace, on the 4th of February, 1787, were duly consecrated by the Archbishops of Canterbury and York, the Bishop of Peterborough, and the Bishop of Bath and Wells. A few years later, on September 19, 1790, in the same chapel at Lambeth, the Reverend James Madison was consecrated Bishop of Virginia by the Archbishop of Canterbury, the Bishop of London, and the Bishop of Rochester. The first consecration in America, and the only one at which Bishop Seabury ever officiated, was when the Reverend Thomas John Claggett was raised to the Episcopate as Bishop of Maryland, by Bishops Seabury, White, Provoost, and Madison, on September 17, 1792. Thus the two temporarily divided lines of apostolic succession—the English through White, Provoost, and Madison, and the Scotch through Seabury—were united in forming the present Episcopate of the United States, for every Bishop in the American Church of to-day traces his Episcopal descent from Bishop Claggett, as well as from the other Bishops above enumerated. White was one of the consecrators of Bishop Ravenscroft, on May 22, 1823; he also aided in consecrating Bishop Ives, September 22, 1831. Some years later, on October 17, 1853, visiting English Bishops were among the consecrators of Bishop Atkinson. So the Episcopate in North Carolina has a very short descent from, and close relationship with, the Mother Church of Old England.



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Bishop Ravenscroft.

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JOHN STARK RAVENSCROFT,

FIRST BISHOP OF NORTH CAROLINA.

On the roll of eminent prelates whose labors have gone far toward upbuilding the American Episcopal Church, few names stand out in bolder relief than that of the Right Reverend JOHN STARK RAVENSCROFT, S. T. D., first Bishop of North Carolina and twentieth in the succession of the American Episcopate. In his day and generation he was a strong power for promoting the spread of Christianity throughout North Carolina. Nor were his achievements confined to one diocese, for under his influence were raised up at least five future Bishops and innumerable other clergy whose evangelical labors bore rich fruitage in those earlier times, and are even now felt throughout countless localities in the Southern and Western States of the American Union, as well as elsewhere. Hence in many quarters, where the name of this great Bishop is comparatively unknown, his labors are still indirectly having their effect, and will so continue till the end of time. How marvelously potent, for good or evil, can the influence of one man be made upon future generations!

To gather up the remnants of the Church of England in North Carolina and transmit its doctrines unimpaired to future times was the great work of Bishop Ravenscroft's life—a life of heroic self-sacrifices and toilsome privations throughout his entire ministry, and one which is well worthy of study by those who admire the virtues he exemplified. He was born on the 17th day of May, 1772, in Prince George County, Virginia, and belonged to a family of high social station and some wealth. He himself states (in an unfinished autobiography) that all of his progenitors as far back as he could trace, with the exception of his maternal grandfather, were natives of Virginia. In his work on *Old Churches and Families in Virginia*, Bishop Meade alludes to the Ravenscrofts as “an ancient Virginia family, to be found about Williamsburg and Petersburg, according to the

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records of the House of Burgesses and the vestry-books." Though Bishop Green, of Mississippi (who prepared a brief memoir of Bishop Ravenscroft in 1870*), believed that the name Ravenscroft was of Germanic origin—the contraction of a German surname, *Ravenscrofdt*—he was undoubtedly in error. The name Ravenscroft, just as the Bishop wrote it, is not uncommon in Great Britain, being found in the records of Flintshire, Cheshire, Lancashire and Sussex.

Various persons of the name of Ravenscroft lived in New England and Virginia at a very early period. The ancestors of Bishop Ravenscroft were residents of the Old Dominion for about three-quarters of a century prior to the War of the Revolution, but Massachusetts was their first home in America. Samuel Ravenscroft came to Boston in 1679, and almost immediately after his arrival became a member of the artillery company, later holding a commission as Captain in the troops of the colony. He married Dionysia Savage, a daughter of Major Thomas Savage, and was the father of five children, viz., Dionysia, born April 12, 1681; Samuel, born April 12, 1682; George, born March 20, 1683; Sarah, born November 20, 1686; and Thomas, born June 29, 1688.

There being no house of worship of the Church of England in his new home, Captain Samuel Ravenscroft attended Congregational services for a while in the Old South Meeting House. On June 15, 1686, he was one of eleven persons who took steps to found King's Chapel, for services of the Church of England, and was later one of its Wardens. He was held in high favor by Sir Edmund Andros, the Royal Governor, who was a ruler greatly hated by the Puritans. In the Spring of 1689, John Winslow, a young New Englander, returned from a voyage to the Island of Nevis, bringing with him the news that William of Orange had taken possession of the throne of Great Britain in the preceding year. Thereupon the inhabitants of Massachusetts rose up on April 18th and imprisoned Andros, with many

* *American Church Review*, January, 1871, Vol. XXII., p. 526.

of his adherents, including Captain Ravenscroft. It would seem, however, that Ravenscroft was not a very pronounced Jacobite; for, in his capacity as church-warden, he afterwards united in a loyal address to King William. Like men of nearly all religions in that day, however, the New Englanders were not disposed to view with friendliness those who differed with them in ecclesiastical matters; so Captain Ravenscroft decided to seek a new home. "Ravenscroft talks of removing to Virginia," wrote Justice Francis Foxcroft, of Boston, in 1691.* Probably the Captain was strengthened in this desire by the knowledge that his old friend Andros was about to be entrusted with the governorship of Virginia, to which office he was appointed in 1692.

Thomas Ravenscroft (the youngest son of Samuel) was a resident of Wilmington Parish, in James City County, Virginia, at a later period. As already stated, he was born in Boston on June 29, 1688. After his arrival in Virginia, he became a Colonel of the militia forces of that province. He was also High Sheriff of James City County in 1722. In the year following, he purchased a tract of land in Prince George County, called *Maycock's Plantation*—sometimes written *Maycox*—and afterwards removed his family to that locality. This estate took its name from Captain Samuel Maycock, one of its former owners, who had been killed by the Indians in 1622. An account of the place will be found in *The Cradle of the Republic*, by Doctor Lyon G. Tyler.

The above-mentioned Colonel Thomas Ravenscroft was at one time a representative in the Virginia House of Burgesses, and died about the end of the year 1735. He had a son, John, and this young man he sent on a visit to New England early in 1735. With him young Ravenscroft carried a letter of introduction (February 20, 1735) from his friend and neighbor, Colonel William Byrd, of Westover, to Chief Justice Lynde, in

* *New England Historical and Genealogical Register*, Vol. XXXIII., p. 410.

Salem, Massachusetts, in which the writer said: "He is the son of one of your own countrymen, Mr. Ravenscroft, who, having some relatives there, has sent his son to make them a visit."* After returning to his home in Virginia, John Ravenscroft married Rebecca Stark.† In 1738 he was a Magistrate in Prince George County. He left a son, also named John, who became a physician. The descent of John Ravenscroft, the younger (father of Bishop Ravenscroft), from Colonel Thomas Ravenscroft is shown by a deed, recorded in Brunswick County, Virginia, from "John Ravenscroft, late of the town of Petersburg, son and heir of John Ravenscroft, late of Prince George County, deceased," for a tract of land, therein described, which had been "patented 26 December, 1734, by Thomas Ravenscroft, grandfather of the said John."

Doctor John Ravenscroft (mentioned above as the father of Bishop Ravenscroft) lived on Maycock's Plantation, his paternal estate, and there engaged in agricultural pursuits for a short while. Having determined to become a physician, he studied medicine in the University of Edinburgh, and graduated there in 1770, his thesis (on the subject of jaundice) being entitled *De Ictera*. Early in 1771, immediately after returning to his home in Virginia, he married his cousin, Lillias Miller.‡ He

* *Virginia Magazine of History and Biography*, Vol. IX., p. 242.

† After the death of her first husband, Mrs. Rebecca Ravenscroft (born Stark) married George McMurdo, who died in Galloway, Scotland, in 1798. She left several children by her second husband, and one or more settled in Virginia, among these being Charles J. McMurdo. The last named had a daughter (wife of Patrick Gibson) whose son, the Reverend Churchill J. Gibson, married a sister of Bishop Atkinson, and was father of the Right Reverend Robert Atkinson Gibson, Bishop of Virginia.

‡ As to degree of blood relationship between Doctor John Ravenscroft and his wife, Lillias Miller, he was her first cousin once removed. Colonel Robert Bolling (among other children) had two daughters: Mary Bolling, who married William Stark; and Jane Bolling, who married Hugh Miller. Rebecca Stark, daughter of William Stark and his wife, Mary Bolling, married John Ravenscroft and was mother of Doctor John Ravenscroft, the Bishop's father. Lillias Miller, wife of Doctor Ravenscroft, was a daughter of Hugh Miller and his wife, the aforementioned Jane Bolling.

did not remain in America, however, but carried his wife and his son John Stark Ravenscroft (the only child who had been born to him up to that time) to Great Britain in 1772, when the son was less than a year old. Doctor Ravenscroft first settled at Popcastle, in Cumberland County, on the northern border of England. After remaining there about a year, he removed his family to the Scottish side of the Solway Firth, and purchased an estate called Cairnsmore, in the Stewartry of Kirkcudbright, a part of the District of Galloway. He died at Cairnsmore in July, 1781, while the American Revolution was in progress, and when his son was nine years old. In the meantime other children had been born to him—two sons, who died young, and several daughters, to whom reference will be made later on. By a deed of settlement, executed January 8, 1781, a few months before Doctor Ravenscroft's death, Cairnsmore was conveyed to his eldest son. In the course of a few years, Doctor Ravenscroft's widow married Patrick Stewart of Borness, being the second wife of that gentleman. About the year 1793, Mr. Stewart purchased Cairnsmore from young Ravenscroft, his step-son, and the consideration therefor was no doubt liberal; for, in a letter to his mother, dated June 15, 1794, the young Virginian "rejoiced that the sale put it in his power to insure the independence of his sisters." The full sisters of Bishop Ravenscroft were Jean, who married William McKean, and died without issue; and Anne, who married Alexander Craig, and left two daughters, both of whom died unmarried. He also had two brothers, George and Peyton Ravenscroft, but both of these died in infancy. In addition to these, he had three half-brothers (children of his mother by her second husband, Patrick Stewart), as follows: James Stewart of Cairnsmore (born April 2, 1791—died September 19, 1877), who married Elizabeth McLeod, and left descendants; Keith Stewart, Lieutenant-Commander in the Royal Navy, who was born October 4, 1792, and died unmarried February 23, 1822; and Stair Stewart, who was born in 1798 and died at the age of seventeen. To Gilbert McLeod Stewart,

Esq., a son of the above James Stewart of Cairnsmore, the present writer wishes to make acknowledgments for valuable data relative to the maternal connections of Bishop Ravenscroft; and is similarly indebted to Doctor William Scot, formerly of Edinburgh and now of Cape Colony in South Africa, who is a son of the late Lieutenant-General Patrick George Scot and a grandson of James Stewart of Cairnsmore. Among the thirteen children born to the aforementioned James Stewart of Cairnsmore have been several officers in the military and naval service of Great Britain, and two clergymen of the Church of England, viz., the Venerable Ravenscroft Stewart, Archdeacon of Bristol, and the Reverend Henry Holmes Stewart, Rector of Porthkerry, South Wales. An account of the Stewart family of Cairnsmore will be found in Burke's *History of the Landed Gentry*, edition of 1900, page 1503.

Bishop Ravenscroft's maternal grandfather, Hugh Miller, of Greencrofts, Prince George County, Virginia, was a Scotchman by birth and a gentleman highly esteemed in his adopted home. He was a member of the Church of England, and served as a vestryman of Bristol Parish from August 25, 1746, until his removal from Virginia. On December 8, 1760, he was succeeded as vestryman by Roger Atkinson, grandfather of Bishop Atkinson. Mr. Miller is said to have secured from the Masonic Grand Lodge of Scotland the charter (September 9, 1757) for Blandford Lodge, now No. 3, of Petersburg, Virginia. The original charter of this lodge is still preserved, and shows that its first officers were: Peter Robertson, Worshipful Master; Samuel Gordon, Senior Warden; and James Anderson, Junior Warden. Finally Mr. Miller went to England, and died in London on the 13th of February, 1762. His wife was Jane Bolling, daughter of Colonel Robert Bolling, of Farmingdale, Prince George County, a member of one of the oldest families in Virginia. The founder of the Bolling family in America married (his first wife) Jane Rolfe, a granddaughter of Pocahontas, the Indian princess; but it was from his second wife, whose maiden name

was Anne Stith, that Mrs. Miller was descended. Doctor John Ravenscroft himself was descended from the same line, as already shown. One of Hugh Miller's daughters, Anne (an aunt of Bishop Ravenscroft) married Sir Peyton Skipwith, seventh Baronet of Prestwould; and, after that lady died, her sister, Jean Miller, became the second wife of Sir Peyton. Several successive Baronets in the Skipwith family resided in Virginia, and they have many descendants now living in America, though the present Baronet is a British subject.

The Ravenscroft estate in Virginia, owing to bad management by an attorney, did not result as advantageously to its owner as had been hoped; and hence, while in Scotland, Doctor Ravenscroft was financially embarrassed for a while. Nevertheless, he left his wife and children in good circumstances. John Stark Ravenscroft was given a fine academic training in both Scotland and the north of England, thereby laying the foundation of some further education which he later received in America. A part of his school course was the study of Holy Scriptures, and so well did he apply himself that in later years, when he again turned his attention to these Sacred Writings, after long neglect, his task was made easier by the knowledge he had acquired in boyhood. While at school in England young Ravenscroft had a strange experience which he afterwards related to the Reverend William Mercer Green, in later years Bishop of Mississippi. He was living with an aunt, who was apparently in perfect health when he left her home one morning to attend school. During a recess at midday he was playing with some companions near a hedge, when he saw what appeared to be his aunt approaching, walking on top of the hedge. Struck with amazement at this latter circumstance, he gazed at her, and as she approached her form melted into air. While pondering on this apparition a servant came with the hurried message that his aunt had died a short while before. On another occasion during his school days, when only eight or nine years old, young Ravenscroft had a narrow escape from death, an infuri-

ated bull tossing him up in the air and attempting to gore him, when he was rescued by some servants.

Toward the end of the year 1788 John Stark Ravenscroft (then only sixteen years old) determined to return to Virginia and see what could be saved from the wreck of his father's estate. In this he was successful to such an extent that he was thereby placed in affluent circumstances and so remained until toward the end of his life, when he met with reverses in fortune in consequence of having become surety for the payment of a friend's debts. It was on New Year's day, 1789, that he again reached Virginia. Being under age, his business affairs were entrusted to the control of a guardian; but the gentleman who filled this position made his ward liberal allowances—too liberal, in fact, for a young man of not over-sedate habits—and young Ravenscroft soon became addicted to the fashionable sins of his day, though not more so than was usual with the generality of young men of his station in life. Being advised to study law, he entered William and Mary College to obtain instruction from the celebrated jurist, Chancellor George Wythe, formerly a signer of the Declaration of Independence. In that same year Chancellor Wythe was succeeded as Professor of Law at William and Mary by St. George Tucker. One of Mr. Tucker's step-sons, John Randolph, of Roanoke, knew Ravenscroft at this time, and afterwards said that the future Bishop was known among his college-mates as "Mad Jack." Mr. Randolph added that this sobriquet was well given, in consequence of his vehemence of temper, speech and manner. Another one of Ravenscroft's college-mates was John Hall, afterwards a Justice of the Supreme Court of North Carolina at the same time that Ravenscroft was Bishop. We are unable to state with exactness how long Mr. Ravenscroft remained at William and Mary, as the records of that institution, together with its buildings, have twice been burned since 1790—once in 1857 and once by the Federal troops in 1862.

After leaving college it was some time before Mr. Ravenscroft was moved to mend his way of living. He was not an infrequent attendant at horse races, then a favorite form of outdoor sport; and afterwards confessed to a friend, with expressions of deep contrition, that on one occasion he had gone to the race-course with the determination to horsewhip a fellow-sportsman who had offended him; and, if resisted, to shoot him down. The object of his resentment was unexpectedly detained from the race, and his would-be assailant ever regarded this circumstance as a merciful restraint by the hand of God upon the terrible purpose he had formed. But all these experiences gave Bishop Ravenscroft one advantage—an insight into the evil ways of mankind. To one of his clergy in North Carolina he said: "Brother Green, I have one advantage over you; while you were brought up in the fear of God and in ignorance of the great wickedness that is going on in the world, I know all about the ways of sinners, and can therefore track the scoundrels into all their dens and hiding places and strip them of their self-conceits and refuges of lies."

One of the many absurd stories which went the rounds of the press during the lifetime of Bishop Ravenscroft was to the effect that his conversion was brought about by overhearing one of his slaves, whom he had unmercifully beaten for attending church, pray long and earnestly for the master who had so despitefully used him. Upon having this story called to his attention, the Bishop said there was not one word of truth in it—that while, in his young manhood, he had been terribly negligent of his own obligations to God, there never was a time when he could bring himself to interfere with the religious rights of others.

In his twenty-first year Mr. Ravenscroft was united in marriage (September 29, 1792) with his first wife, Anne Spotswood Burwell. This lady belonged to an old and extensive family, being the daughter of Lewis Burwell, who resided on an estate called Stoneland, in Mecklenburg County, Virginia. Mrs. Ravenscroft is said to have been a woman of great personal

beauty, possessing the strongest endowments, both mental and moral; and she exerted a potent influence for good over her husband's life. Though Mr. Ravenscroft was always a man of honor, the vices of his day were fast gaining a hold on him when his union with this good woman arrested their course. In later years her husband spoke of her as follows: "She was a woman of high principle and of a very independent character; what she did not approve of she would not smile upon, yet she never gave me a cross word or an ill-natured look in her life, and in the twenty-three years it pleased God to spare her to me, such was her discretion that, though I often acted otherwise than she could have wished me to do, and though she was faithful to reprove me, there never was a quarrel or temporary estrangement between us." Mrs. Ravenscroft died in the year 1814. To the second Mrs. Ravenscroft (who came with her husband to North Carolina and died in that State) later allusion will be made.

About the year 1792, shortly before he became of age, Mr. Ravenscroft re-visited Scotland for the purpose of selling his paternal estate and winding up his other business affairs in that country, after which he came back to Virginia, having determined to spend the remainder of his life in America. It was shortly after returning to Virginia that his first marriage took place. At the solicitation of his wife he removed to Lunenburg County, and there purchased an estate of about 2,500 acres, which was nearer her father's home in the adjacent county of Mecklenburg. In his new home Mr. Ravenscroft led the life of a country gentleman for many years—happy and contented for a time with a course which was then considered highly respectable, yet ever neglectful of religious obligations. In after years, while mournfully contemplating the sins of omission which had marked his early manhood, Bishop Ravenscroft said he let eighteen years pass without once opening his Bible; and that, between the years 1792 and 1810, he attended public worship not more than six or seven times—and then through force of circumstances instead of choice.

It was about the year 1810 that Mr. Ravenscroft first began to entertain some serious concern about judgment to come, and he was crossed by many trials ere he triumphed over his shortcomings. His besetting sins, he tells us, were "an impatient and passionate temper, with a most sinful and hateful habit of profane swearing." On his large plantation were two mills, several miles apart, and on his lonely rides between these, while his heart communed with itself, the awakening of his soul slowly began. In recording his trials, temptations, failures and renewed resolutions for good, he later wrote: "Again and dreadfully did I fall from my own steadfastness. Temptation, like *a mighty man that shouteth by reason of wine*, swept my strength before it—carried away my resolutions as Samson did the gates of Gaza. I returned to the house convinced of my own helplessness, of my native depravity, and that to spiritual things I was incompetent. I now found of a truth that *in me dwelt no good thing*. I threw myself upon my bed in my private room; I wept, I prayed. Then was showed unto me my folly in trusting to an arm of flesh. Then did it please the Lord to point my bewildered view to Him who is *the Lord our righteousness*. Then was I enabled in another strength to commit myself unto His way. From that moment my besetting sin of profane swearing was overcome, and to this moment has troubled me no more. But much was yet to be done, which the same gracious Friend of poor sinners continued to supply, and to lead me, step by step, to proclaim His saving name and declare His mighty power openly to the world."

After casting his eyes about for a while, seeking a Christian denomination with which to affiliate, Mr. Ravenscroft (together with his wife) entered a religious body called Republican Methodists (a sect which afterwards passed out of existence), being strongly moved to that step by personal friendship for one of the preachers in that denomination, the Reverend John Robinson, of Charlotte County. At that time there was not a sufficient number of these Methodists to form a congregation near Mr. Ravens-

croft's home, though they arranged to have sermons delivered monthly at a point eight miles away. At a later period a larger number was gotten together and a congregation formed. In this little flock Mr. Ravenscroft became a lay elder, and read sermons whenever one of their preachers could not be had. After successfully working three years as a layman he began to entertain thoughts of entering the ministry. The spiritual wants of the neighborhood strongly appealed to him, and yet much moral courage was required to take the step he contemplated. Scoffers at religion were not any more unknown in that day than they are now; and Mr. Ravenscroft, in speaking of his entry into the ministry, said, at a later period of his life: "Contempt for the calling itself, manifested by wealthier and better informed classes of society, which I once felt myself and now witnessed in others, was a severe stumbling-block." But it took more than a stumbling-block to check the purpose of a man like Ravenscroft. He had stumbled before, only to rise again, and had now learned to rely on strength from above in all his trials. But, in a doctrinal way, he began to entertain uneasiness and doubts on a question to which he had theretofore given little thought: this was, whether the ministry of every Christian denomination was valid and authorized by the Scriptures. Especially was he doubtful of their right to administer the Sacrament. On stating his perplexity to the Republican Methodist clergyman, under whom he had so long labored as a layman, that gentleman—"an able and sensible, though not a learned, man"—was little impressed with the importance of the point raised. Of his deeper studies into the matter Mr. Ravenscroft said: "Being thus left to my own resources and the Word of God, I became fully convinced that the awful deposit of the Word, by which we shall all be judged, could never be thrown out into the world to be scrambled for and picked up by whosoever pleased to take hold of it; and, though this objection might in some sort be met by the manifestations of an internal call, yet as that *internal call* could not be demonstrated to others, some-

thing more was needed which could only be found in the *outward* delegation of authority from that source to which it was originally committed." *

In consequence of his non-belief in the validity and authority of the ministry under which he had theretofore served, Mr. Ravenscroft applied to the Republican Methodist District Meeting for a letter of dismissal; and this was granted "in the most friendly and affectionate manner," as he himself bears witness. To part with his brethren, most of them old neighbors as well as personal friends, was doubtless so painful that earthly considerations could never have moved him thereto. But he was now adrift—free from affiliation with any denomination of Christians—and began to cast about for a religious resting-place. Before coming to a final decision, his most serious thought was given to the claims of Presbyterianism; but that denomination's origin, he declared, could be traced no further back than the Reformation. Furthermore, said he, in its lines of succession it even labored under the doubt as to whether it so much as had the authority which mere presbyters could transmit, for it did not satisfactorily appear that Calvin ever had received orders of *any kind*. Moved by these considerations, Mr. Ravenscroft determined to enter the American Episcopal Church, the successor of the old Church of England, and to apply for holy orders therein. As the reasons upon which he based his belief in the unbroken line of the Episcopate of the Church of England have already been set forth in the introductory chapter of this work, it is not necessary to repeat them here.

Being resolved, as already stated, to apply for holy orders in the church of his ancestors, Mr. Ravenscroft repaired to Richmond, with proper credentials, and there made his wishes known to the Right Reverend Richard Channing Moore, Bishop of Virginia. As the canons of the Church required that the names of candidates for orders should be inscribed in the books for one year before advancement, Mr. Ravenscroft could not become a

* *Works of Bishop Ravenscroft* (edition of 1830), Vol. I., p. 18.

deacon at once, but Bishop Moore licensed him (February 17, 1816) as a lay reader, and he labored as such in the parishes of Cumberland in Lunenburg County, and Saint James in Mecklenburg County. On the 25th of April, 1817, in the Monumental Church at Richmond, he was admitted to the office of deacon. On the 6th of May following, while the Diocesan Convention of Virginia was in session at Fredericksburg, he was there ordained to the priesthood. At the time of his ordination he was much further advanced in age than is usually the case with candidates for holy orders, being forty-five years old. He had previously been asked by the parish of Saint James, in Mecklenburg County, to become its Rector, and this invitation he now accepted. Of the zeal with which he performed the duties of his sacred office while in Virginia, it has been said: "His attention to the duties of his calling, which he suffered nothing to divert, was indeed remarkable. His punctuality as a minister, for instance, was so exact that during the whole time he officiated as deacon and priest he was never known to fail in keeping an appointment. Relying, with a confidence which ultimately became fatal, upon the vigor and stability of his constitution, he set at naught all kinds of weather, while engaged in the duties which called him from home. Even when the weather was so inclement that he would not permit his servant, who acted as the sexton of his churches, to accompany him, he would himself take the keys and ride off five or ten miles to the regular place of worship, without, perhaps, the slightest expectation of meeting an individual; and sometimes, as he used to express himself, would 'ride around the church, when the snow was a foot deep, and leave his track as a testimony against his people.' "

It is needless to say that such labors as the above soon made themselves felt. In his address to the Virginia Diocesan Convention of 1818, Bishop Moore said: "I proceeded to Mecklenburg and consecrated a new church, erected by the parishioners of the Rev. Mr. Ravenscroft. In that place, brethren, in which the Church was thought to be extinct, the friends of our com-

munion have awakened from their slumbers. Aided by the exertions of their faithful and laborious minister, they have raised a temple sacred to the living God. May that Saviour, whom they worship with so much ardour and sincerity of heart, accept their sacrifice and remember them for good."

So effective was the work of Mr. Ravenscroft in his parish in Mecklenburg County, Virginia, that in 1823 he was called by the Church in Norfolk, with an offer of greater emoluments (of which he was now in need, for much of his fortune had been lost), but this was declined. About the same time he also received a call from the Monumental Church in Richmond, as Assistant Rector. This call he accepted, for his help was needed by Bishop Moore, who was then filling the Episcopate and serving as Rector of the Monumental Church at the same time—holding the positions jointly, just as was the case with Mr. Ravenscroft himself at a later time when he was both Bishop of North Carolina and Rector of Christ Church in Raleigh. Desiring to relieve Bishop Moore, and thereby enable him to discharge the duties of his more important office without hindrance, Mr. Ravenscroft accepted the call to Richmond; but, before he could remove to that city, he was summoned to a more important post—that of Bishop of North Carolina. In describing the effect upon Mr. Ravenscroft of this call to the Episcopate, the Reverend William Mercer Green, who bore the notification of his election to him, later said that he could never forget the solemn nature of their interview. He found him at home, with his wife beside him and a Bible open before him. After the usual salutations, the documents containing the certificate of his election, etc., were placed in Ravenscroft's hands. Mr. Green had some curiosity to witness the effect produced upon him by this unexpected call, and narrowly watched the workings of his countenance. For some moments Ravenscroft read and re-read, as if loath to believe the startling proposition. At length a deep groan relieved the awful heavings of his breast. At this sound his wife looked up and cast an anxious glance at both, as if to

inquire the cause of such emotion. Not a word, however, was spoken. An impressive silence reigned throughout the chamber, broken only by hard and long-drawn breathings. At length, after pacing the floor for a few moments, as if struggling to keep down his emotions, Mr. Ravenscroft paused before Green and said, in his peculiarly emphatic manner: "Brother, it must be so. The hand of God is in this thing; I see it; and with His help I will endeavor to go where He calls me." Then, putting the papers into the hands of his wife, he endeavored to return to his wonted strain of cheerful and edifying conversation. Mr. Green (whose language we have largely used in giving this account) adds that there was an evident weight upon Mr. Ravenscroft during the remainder of this visit, which might well cause one to wonder how the "office of Bishop" could ever be the aim of worldly ambition.

It was in Saint Paul's Church, in the city of Philadelphia, on the 22d day of May, 1823, that the Reverend Doctor Ravenscroft was consecrated Bishop of North Carolina by Bishops William White of Pennsylvania, Alexander Viets Griswold of the Eastern Diocese, James Kemp of Maryland, John Croes of New Jersey, Nathaniel Bowen of South Carolina, and Thomas Church Brownell of Connecticut. Divine services were conducted on this occasion by the Reverend William Mercer Green, and the consecration sermon was delivered by Bishop Griswold. The former afterwards said of Bishop Ravenscroft's demeanor on that occasion: "Never, while memory retains her seat, shall I forget the startling effect of his responses upon the multitude that looked on. It was as though an earthquake was shaking the deep foundations of those venerable walls. A breathless silence reigned during the whole of the sacred ceremony; and no one, it is believed, left the church that day without feeling as if he could pledge himself for the sincerity and zeal of him who was then invested with the apostolic office." At the time of his consecration Bishop Ravenscroft was the tenth living member of the House of Bishops.

When Doctor Ravenscroft was called to the Episcopate the authorities of the Church in North Carolina frankly stated to him the numerical weakness of the Diocese and its consequent poverty. Such a salary as the Diocese itself could pay would not alone be sufficient for his support, but an arrangement was made whereby he might become Rector of the parish of Christ Church in Raleigh, and divide his time between the care of that congregation and the performance of the duties of the Episcopate throughout the Diocese at large. In this way he might draw a small amount from each source, and thus win a modest living till the arrival of better days, when it was hoped that the Diocese could make a more liberal provision for the maintenance of its Bishop.

Before proceeding further with this narrative we shall carry the reader back a few years in order to explain conditions which existed in North Carolina when Ravenscroft became Bishop. As already stated, several efforts had been made, just after the Revolution, to found a diocese—the movers in the matter even going so far as to elect a Bishop (the Reverend Charles Pettigrew), who, however, died without being consecrated. After the failure of these early attempts no serious effort was again made until 1817, though several parishes had managed to preserve their existence throughout the trying period which intervened. In the meantime the older clergy had all removed from the State or died, and their places were not filled. The last surviving clergyman of the colonial era in North Carolina was the Reverend Nathaniel Blount, of Beaufort County, who passed to his reward in the Fall of 1816. This gentleman belonged to a family which is said to have been seated in North Carolina for a longer period than any other which is still extant; and its members have been firm friends of the Church from the earliest dawn of the State's colonial existence. Nathaniel Blount in early life was brought under the spiritual influence of that splendid Church of England missionary, the Reverend Alexander Stewart, minister in charge of Saint Thomas's Church, in Bath, to

whose labors we have referred on a previous page. In 1773, the young Churchman went to England and was duly admitted to holy orders in Saint Paul's Church, London. Almost immediately after his return, he erected at his own expense a house of worship, afterwards known as "Parson Blount's Chapel," but now called Trinity Church. This church (which is in Chocowinity, Beaufort County) is still standing, though some additions have been made to the original building. In the unsuccessful efforts to establish a Diocese in 1790-'94, Parson Blount was one of those engaged. *When he died, in 1816, there was not left surviving a single clergyman of the Episcopal Church in the entire State of North Carolina.* But the Church was not dead. Where the earlier workers had sown, a harvest was yet to spring up, and hopeful children of the Church might exclaim, "The night is far spent, the day is at hand." And the new day dawned in 1817. On the 24th of April, in that year, a small convention was held at New Bern, and further steps were taken to set up a Diocese in the State of North Carolina by drawing up a constitution for the government of the Church, and taking other measures for its formation. The convention also appointed a Standing Committee, and invited Bishop Moore, of Virginia, to assume Episcopal oversight of the Church in North Carolina until the State could secure a Bishop of its own. At this first Diocesan Convention in New Bern, only three clerical and six lay delegates were present. The Reverend Bethel Judd, Rector of Saint John's Church, in Fayetteville, was president; and the Reverend Adam Empie, Rector of Saint James's Church, in Wilmington, acted as secretary. The only other clerical delegate present was the Reverend J. Curtis Clay, Rector of Christ Church, in New Bern, while the lay delegates present were John Winslow of Fayetteville, Marsden Campbell and John Rutherford London of Wilmington, John Stanly and John Spence West of New Bern, and Josiah Collins, Jr., of Edenton. The next convention was held in Fayetteville in April, 1818, with a slight increase in attendance. As Bishop Moore was sick, he could not

attend the Convention of 1818; but was present at a convention (at Wilmington) held in April, 1819, being styled in the journal of that body "Bishop of the Protestant Episcopal Church in the Dioceses of Virginia and North Carolina." In the months of April-May, 1820, Bishop Moore presided over the Diocesan Convention in Edenton; also over the two succeeding ones (both held in Raleigh), April-May, 1821, and April, 1822. The secretary of the conventions of 1819, 1820, and 1821, was a nephew of Bishop Moore, the Reverend Gregory Townsend Bedell, who succeeded the Reverend Mr. Judd as Rector of Saint John's Church, in Fayetteville, November 1, 1818, and there remained until the Spring of 1822, when he went to Philadelphia and became Rector of Saint Andrew's Church. He was the father of Bishop Gregory Thurston Bedell, of Ohio. While in North Carolina, the elder Bedell did much toward building up the Church, and preached the convention sermon in 1820 on "The Desolations and the Restoration of Zion," this discourse being printed by order of the body before which it was delivered. Doctor Bedell's biography, by the Reverend Stephen H. Tyng, was published a year or two after his death, which occurred in 1834.

Referring to his visit to North Carolina in 1819, Bishop Moore addressed the Virginia Diocesan Convention in that year as follows: "It will not be thought irrelevant, brethren, to notice at this time my late excursion through the diocese of North Carolina. The Church in that State is rising in all the vigor of youth. A new edifice has been lately erected in Fayetteville, an ornament to the town, and a credit to the exertion of its founders, which I consecrated to the service of Almighty God. I confirmed in that place sixty persons, and admitted the Rev. Mr. Shaw to the order of deacons. Among the list of worthies who have exerted themselves in the building of the Church in Fayetteville, I find the names of Cameron and Winslow, the sons of two of our deceased clergy. May the spirit of their fathers continue to animate their bosoms, and may the children of other ministers imitate their noble, their laudable

example. The Church in Wilmington is also in a prosperous condition. I preached in that place to pious, crowded auditories, and confirmed one hundred and thirty-three persons. Newbern is also rising in importance. The congregation have determined to erect a new church upon the plan of that in Fayetteville. I preached in Newbern five times in three days, confirmed fifty-two persons, and administered the Lord's Supper to a large body of pious communicants. I visited Washington, Greenville, and Tarborough, and preached several times in each place." Though his presence is recorded in the North Carolina Diocesan Convention Journals, we can find no record in the Virginia Journals of Bishop Moore's visitations to the conventions at Raleigh in 1821 and 1822. Of his visitation to the North Carolina Convention at Edenton, in 1820, he has this to say in his address to the Virginia Convention of that year: "As your regard for the interests of the Church must render you alive to her prosperity in every section of the country, I consider it not irrelevant to state to you that I have attended the Convention in North Carolina, and that the Church in that Diocese holds up to your view the most encouraging prospects. In Edenton, at which place the Convention convened, our sittings were attended by great numbers of people, some of whom had come from a distance of near fifty miles to witness our proceedings and attend upon our ministry. In that place I ordained two deacons, and admitted one gentleman to the priesthood. In that diocese, so late as the year 1817, there was not a single clergyman: they are now blessed with the labours of seven faithful men; and, in the course of another year, several candidates, who are now preparing for holy orders, will be admitted to the ministry of the Word."

The members of the families of Cameron and Winslow, referred to as sons of deceased clergymen in the extract first above quoted from Bishop Moore's journal, were Doctor Thomas N. Cameron and John Winslow. Doctor Cameron was a brother of Judge Duncan Cameron, of Orange County, North Carolina,

and a son of the Reverend John Cameron, who was born in Scotland, educated at the University of Aberdeen, and afterwards came to Virginia, where he attained great eminence in the Church. Mr. Winslow—a scion of the historic Winslow family of Massachusetts—was a son of the Reverend Edward Winslow, who was born in Boston, graduated from Harvard in 1741, died in New York during the Revolution, and was buried under Saint George's Chapel. John Winslow was one of the organizers of Saint John's Church, in Fayetteville, and its first senior warden. He was also one of the six lay delegates to the Convention of 1817, held in New Bern, which permanently organized the Diocese of North Carolina. One of his sons, Edward Lee Winslow, was also a devoted Churchman, and for many years was Secretary of the Diocese. Another son was the celebrated lawyer, Warren Winslow, Speaker of the Senate of North Carolina, who for a few weeks (December 11, 1854-January 1, 1855) was Acting Governor of the State, and who later served as a member of Congress (December 3, 1855-March 3, 1861), besides being in the diplomatic service of the United States.

It was at Salisbury, in April, 1823, that the Convention was held which elected Doctor Ravenscroft to the Bishopric. This convention was visited by a body of Lutheran clergymen and laymen, who were welcomed with loving courtesy. Twenty-five parishes of the Episcopal Church were at that time reported to be in operation throughout the State. These were as follows: Saint James's, in Wilmington; Saint John's, in Fayetteville; Christ Church, in New Bern; Saint Paul's, in Edenton; Saint Jude's, in Orange County; Saint John's, in Williamsborough; Saint Mary's, in Orange County; Emmanuel, in Warrenton; Christ Church, in Rowan County; Grace Chapel, in Pitt County; Saint Mark's, in Halifax; Calvary, in Wadesborough; Christ Church, in Raleigh; Saint Michael's, in Iredell County; Saint Peter's, in Lexington; Whitehaven, in Lincoln County; Smyrna, in Lincoln County; Saint Andrew's, in Burke County;

Saint Stephen's, in Oxford; Saint Peter's, in Lincoln County; Saint Thomas's, in Bath; Saint Matthew's, in Kinston; Zion Church, in Beaufort County; and Trinity Chapel, in Beaufort County. In 1824, the churches or parishes added were Saint Peter's, in Washington; Saint Luke's, in Salisbury; Union Chapel, in Waynesboro (near where Goldsboro now stands); and Saint Paul's, in Milton. In that year Trinity Church, in Tarborough, passed out of existence.

During the entire time that he filled the Episcopate, Bishop Ravenscroft never in a single instance failed to attend any session of either the General Convention or the Diocesan Convention. The General Convention was in session three times—1823, 1826, and 1829—during his term of office, its meeting place being in the city of Philadelphia in each instance. The six sessions of the Diocesan Convention of North Carolina, while he was Bishop, were held at the following places and dates: Williamsborough in 1824, Washington in 1825, Hillsborough in 1826, New Bern in 1827, Fayetteville in 1828, and Salisbury in 1829. In the Convention of 1828, one of the lay delegates was Leonidas Polk, afterwards Bishop of Louisiana; and Thomas F. Davis, Jr., later Bishop of South Carolina, was a lay delegate in 1829.

Though he wielded a potent influence over the spiritual lives of many who afterwards became Bishops — Otey, Freeman, Green, Polk, Davis, and possibly others—Bishop Ravenscroft never took part in the ceremony of consecrating a Bishop; in fact, only two were consecrated during his entire Episcopate, these being Henry Ustick Onderdonk of Pennsylvania, and William Meade of Virginia.

As Christ Church, in Raleigh, was for so many years the scene of Bishop Ravenscroft's labors as parish priest at the same time that he filled the Episcopate, and as his remains now rest beneath its chancel, we shall devote some space to a record of its early history before proceeding with this narrative. At the time of the arrival of Bishop Ravenscroft, the small congrega-

tion in Raleigh was sadly in need of his services as pastor. Many people in that town were descended from families which had been zealously attached to the Church of England before the Revolution; but these, for the most part, had drifted into the several denominations which already had houses of worship in the infant capital. Prior to 1817, it is said that there were not in Raleigh more than half a dozen communicants of the Episcopal Church. These were occasionally ministered to by the Reverend John Phillips, whose home was then in Tarboro. In 1821 and 1822, Bishop Moore, of Virginia, came to Raleigh to attend the Diocesan Conventions of the State, over which bodies he presided by request, and baptized a number of children during his visits, also administering the rite of confirmation to several adults. The parish of Christ Church probably had some sort of existence before 1820, but it was not regularly organized and in shape to be recognized by the Diocesan Convention until 1822. In that year, its lay delegates were Chief Justice John Louis Taylor, William H. Haywood, Jr. (afterwards United States Senator), and Doctor A. S. H. Burges, an eminent physician of that day. In 1824, it was represented by Chief Justice Taylor, Doctor Burges, Colonel John S. Ellis, and George Washington Freeman—the last named taking holy orders a short time thereafter, and eventually becoming Missionary Bishop of the Southwest. In 1825, Gavin Hogg, an eminent lawyer, was sole delegate from the parish; in 1826, it was represented by Mr. Hogg, Mr. Haywood and Judge George E. Badger, the last mentioned afterwards becoming United States Senator, and also Secretary of the Navy under Presidents Harrison and Tyler. In 1827, Mr. Hogg was again the sole delegate from Christ Church; and in 1828, it had as its delegates Judge Badger, Gavin Hogg, and young Leonidas Polk, who was later to become famous alike as Bishop and General. In 1829 (the last time the Diocesan Convention met during the Episcopate of Bishop Ravenscroft), no delegate was present from Christ Church.

In 1823, the members of the little congregation at Raleigh who had so faithfully stood by their Church throughout long

years of gloom, looked forward with expectant joy to the time when their first Rector, in the person of the new Bishop, was to take up his abode among them, and Bishop Ravenscroft paid a brief visit to that city in June, almost immediately after his consecration; then he went back, for a short while, to wind up his affairs in Virginia before repairing permanently to his new home. Mention of his first visit to the capital of North Carolina was made in a newspaper of that day, the *Raleigh Register*, in its issue of July 18, 1823, in these words:

"It has already been stated in the papers that Bishop Ravenscroft was expected to take up his residence in this city. We are gratified in saying this is decided, and that he will remove to this place in December next. On a late visit, the Bishop occupied the Presbyterian Church, and preached several times. He is, as every man ought to be who ministers in holy things for the spiritual edification of his fellow beings, a zealous advocate for what he conceives to be the doctrines of the Gospel. His style is plain, perspicuous, and impressive, his voice clear and distinct, and his action natural and becoming. From all we have seen or heard, we have no doubt but the Bishop will greatly aid, both by his preaching and example, the cause of religion in this place. We have in our little city a Presbyterian, a Methodist, and a Baptist Church, all of which are respectably attended. It is understood that an Episcopal Church will be built so soon as arrangements can be made for the purpose."

It was on December 20, 1823, that Bishop Ravenscroft became a resident of Raleigh, though he had done some work in the Diocese before that time. Having no house of worship in Raleigh in which to hold services, he rented, in 1824, an abandoned theatre called "The Museum," which stood on the north-east corner of Fayetteville and Martin streets, and there officiated for some time. Prior to the time when George W. Freeman entered the ministry, that gentleman (who also taught school) acted as a lay reader when Bishop Ravenscroft was absent from Raleigh. Describing affairs in Raleigh, in his report to the Diocesan Convention of 1824, Bishop Ravenscroft said: "The services are well attended, in a building rented and fitted up for the purpose; and, under all the disadvantages of frequent interruptions in the regular duties of the Sabbath, from my other duties to the Diocese, it is evident that the Episcopal cause is

gaining ground; and, what is more, that the cause of religion is progressing. A weekly evening lecture, at the private houses of members, is respectably attended. . . . The number of communicants is about twenty-five, though, from various circumstances, they have never all been present at one administration of the holy sacrament. The number of members of the congregation, declared as such, is thirty-five."

In 1826, the congregation in Raleigh arranged for the erection of a wooden building on the lot where Christ Church now stands. The contract therefor was awarded to Captain William Nichols, an architect who had come to Raleigh to re-model the old Capitol, which was later burned. The *Raleigh Register*, of November 1, 1826, contained this item:

"The members of the Episcopal Church in this city have purchased a site on which to erect a new church, and have contracted with Mr. W. Nichols to build it. The land was obtained from William Boylan, Esq., and is situated in an elevated and central part of the city, at the corner of Wilmington and Edenton streets. The church will front on the Capitol Square. The work will be immediately commenced; and, from the acknowledged talents of the architect, we have no doubt this church will be an ornament to the city. We regret that it will not be erected with a less perishable material. It is to be a frame building."

The above quoted newspaper, on Thursday, December 24, 1829, announced the consecration of the above building as follows:

"On Sunday last [December 20th] the new edifice recently erected for the use of the Episcopal congregation in this city was consecrated to the service of Almighty God by the Right Reverend J. S. Ravenscroft, Bishop of the Diocese. The Reverend Mr. Goodman, of New Bern, and the Reverend Mr. Green, of Hillsborough, were also present on the occasion. At 11 o'clock the Bishop and Clergy appeared, attended by the Vestry, who repeated the 24th Psalm in alternate verses as they proceeded up the aisle to the chancel, where the Bishop and Clergy entered. A very excellent and appropriate sermon was delivered by the Bishop to a crowded auditory from I. Kings, VI., 11 and 12, 'And the word of the Lord came to Solomon, saying: Concerning the house which thou art building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them, then will I perform my word with thee which I spake unto David thy father.'"

The consecration sermon, just alluded to, is still preserved, being published in the collected sermons of Bishop Ravenscroft, the first edition of which was issued in 1830, just after his death. The above wooden church did not occupy the exact spot now adorned by Christ Church. It was a little to the northward, but on the same lot.

Bishop Ravenscroft continued his double duties as Bishop of North Carolina and Rector of Christ Church until March, 1828. Then he removed to Granville County, and the Raleigh pastorate was turned over to the Reverend Charles P. Elliott, a South Carolinian, who served one year and was succeeded by the Reverend George W. Freeman. The clergyman last named officiated in Raleigh many years, beginning in September, 1829, and ending in 1840, when he gave place to the Reverend Richard Sharpe Mason, who was Rector until his death, on the 21st of February, 1874. Doctor Mason's successor was the Reverend Matthias Murray Marshall, D. D., upon whose resignation, in 1907, the Reverend Milton Augustus Barber became Rector.

It was in 1833, during Doctor Freeman's pastorate, that an organ was first placed in Christ Church, and there is a tradition in Raleigh that this innovation was regarded by many of the natives as rank sacrilege.

On December 28,* 1848 (some years after Bishop Ravenscroft's death), the corner-stone of the new Christ Church, a beautiful granite edifice, was laid; and this was completed in a few years, though it was some time before the tower was added. On January 5, 1854, this new church was consecrated by Bishop Atkinson, assisted by the Reverend Messrs. Richard Sharpe Mason (Rector of the parish), Joseph Blount Cheshire, Aldert Smedes, Fordyce Mitchell Hubbard, Aaron Frank Olmsted, and Richard Henry Mason. The plan of the new building was drawn by Richard Upjohn, an eminent architect, who de-

*In giving date as December 28th, I follow statement in the Bishop's Journal and contemporaneous newspaper accounts, though the corner-stone itself is marked December 12th. It may be that after the date had been cut on the granite, the ceremony, for some cause, had to be postponed until the 28th.

signed Trinity Church, New York, and many other sacred edifices throughout America.

As we have digressed far enough in telling of Christ Church, we shall now endeavor to speak further of the general work of Bishop Ravenscroft throughout the Diocese of North Carolina.

Bishop Ravenscroft's journals are all printed in the early proceedings of the Diocesan Conventions, and they recount many most interesting experiences during his various visitations. One entry says: "On the next day [April 27, 1825,] opportunity was taken to pay a visit to Mrs. Pettigrew, the aged widow of the Reverend Mr. Pettigrew, formerly Bishop-elect of this Diocese. To this I was prompted as well by my own feelings as by the respect conceived to be due from the Diocese at large to the relict of one who was thought worthy to preside over the interests of this branch of the Church of Christ, and which I felt perfectly sure it would be pleased to manifest through its present representative. To this venerable lady the attention thus shown was most grateful, and none the less so from being altogether unlooked for, while to myself it was more than gratifying, because to the satisfaction arising from the performance of what is believed to be a duty was added the assurance that the Church has yet many friends remaining in that immediate neighborhood, who want only the opportunity to return again to those services in which they were raised, but of which they have long been deprived. They have a neat little church, in perfect repair, built by Mr. Pettigrew, in which the Methodists occasionally officiate, and on whose ministrations the members of the Church are compelled by necessity to attend." In another Convention Journal, for October 21, 1827, we find this entry: "At the conclusion of the services I administered the sacrament of holy baptism to Turner Wilson, a qualified adult, by immersion in Edenton Bay—this mode being preferred by him and readily assented to by me, both as Scriptural and authorized by the Rubric. The ceremony was witnessed by a goodly number of spectators, and it is greatly to be wished that such calls were more frequent

upon our clergy, whichever mode shall be preferred for its administration." For August 12, 1827, we find an entry by Bishop Ravenscroft as follows: "I embraced the opportunity, which the short distance from the place rendered favorable, to visit the sister church of the Moravian brethren at Salem. To this I was induced by the desire to obtain information from personal observation and by the wish to manifest the regard for a body of Christian confessors, episcopally derived and constituted, which brethren of the same family owe to each other. These motives were frankly stated to their chief pastor, Bishop Benade, with the presbyters and deacons present, and the wish expressed that, as we were the only Episcopal Protestant Churches in the State, indeed in the United States, such Christian intercourse might be established between us as was calculated to extend Christian fellowship, in every way consistent with independence as distinct ecclesiastical bodies. This declaration was favorably received by the Bishop and his clergy and every attention shewed me, consistent with the extra services of a centenary commemoration of some remarkable event in their history. I was much pleased with the neatness, simplicity and uniformity of attire, and with the order and decorum, extending even to the children, which was exhibited by a very large congregation, and with which all the services were conducted; and was most favorably impressed with the fervent simplicity of manner and animated fluency of address which marked the delivery of the Bishop's sermon on the occasion, and I have only to regret that my ignorance of the German language precluded the edification I doubt not it contained. At the conclusion of the night service we took leave of each other, with expressions of Christian regard, and with the desire on my part of a more intimate acquaintance as Christian brethren." The Moravian centennial anniversary, alluded to by Bishop Ravenscroft in the above extract from his journal, was one which fell on August 13th; but, on this occasion, it was observed on the preceding day (Sunday), the reason given in the Moravian church diary being that "in this town [Salem]

Sunday is the day most free from interruptions and Monday the most disturbed." The same diary says: "An additional distinction of the day was the presence of the Governor of our State, Mr. Burton, and of the Bishop of the Church of England in North Carolina, Mr. Ravenscroft, who came on a visit. Both attended the early service, and accepted the invitation to the Love-feast; and the latter, at his own request, took part in the celebration of the Holy Communion." As to the nature of the event commemorated at Salem in 1827, we quote from a monograph by Miss Adelaide L. Fries in a work entitled *A Brief History of the Moravian Church* the following: "August 13th is a special memorial day for all the communicant congregation, commemorating the experiences of the Moravian settlers in Herrnhut, at a communion held in Berthelsdorf, August 13th, 1727. The signal blessing there received had so great an effect upon them that it is considered the spiritual birthday of the renewed *Unitas Fratrum*—the Moravian Church."

In addition to the events and personal experiences already mentioned as having been recorded in Bishop Ravenscroft's journal, numerous other matters are there noted: how churches and chapels were consecrated, and ministers ordained; how divine services were held in court-houses, Masonic lodge rooms, and other buildings where no religious edifices could be found—and other matters of similar interest. In the proceedings of the Diocesan Convention of 1828, Bishop Ravenscroft tells of the ordination to the priesthood of George W. Freeman, James H. Otey, and Francis L. Hawks—all names afterwards famous in the annals of the American Church, the first two becoming Bishops, while Doctor Hawks was one of the greatest pulpit orators of the age in which he lived, besides being a distinguished historian. He was an older brother of the Right Reverend Cicero Stephens Hawks, Bishop of Missouri. Another brother, also in holy orders, was the Reverend William Nassau Hawks, who faithfully labored for many years in North Carolina; and, at the time of his death (just after the War Between

the States), was Rector of Trinity Church in Columbus, Georgia.

The people of our own generation, who are often deterred by a little inclemency of the weather from walking a few blocks over well-paved streets to attend divine service, may well look back with wonder and awe to the terrible hardships borne by the clergy of the Church in the early days of the republic. Inactivity and fiery zeal, Bishop Ravenscroft ranked second to none. Some mention has already been made of the habitual exposure to all kinds of weather—the scorching heat of August and the deep snows of mid-winter—to which he subjected himself while in Virginia. This was repeated in North Carolina after his elevation to the Episcopate, with the difference that the scene of his labors was a much greater territory, for the single diocese then stretched east and west over five hundred miles. Nor did he confine his labors to North Carolina. Not until after Ravenscroft's death did Tennessee have his beloved pupil, James H. Otey, as its first Bishop, yet that young State was not entirely destitute of the services of Bishops of the Church from several dioceses. On June 13, 1829, by the primitive modes of travel then the only ones available, Bishop Ravenscroft left his home at Williamsborough, in Granville County, and journeyed over the mountains into Tennessee; thence, part of the way by old-fashioned steamboats, through Kentucky to a session of the General Convention which met in August of that year at the city of Philadelphia, his journey (going and returning) covering sixteen hundred miles. At each stopping place in the scattered settlements throughout this long and tedious journey, he would proclaim the Gospel, baptize and confirm. His stentorian tones must have seemed almost literally as the voice of one crying in the wilderness, "*Prepare ye the way of the Lord; make his paths straight.*" He was very favorably impressed with Tennessee, and gave it credit for having within its borders a better class of people than those who lived either in his native State of Virginia or his adopted State of North Carolina. Said

he: "The people are orderly and civil in their deportment, and certainly more civilized and intelligent in their appearance and conversation than the same class of men in Virginia and North Carolina. As proof of this, I met with but one drunken man in Tennessee. He was a Northern man, a mechanic, who got into the stage at Newport for Knoxville; and next day he took very kindly the reproof and admonition I felt it my duty to give."

As to the nature of the "reproof and admonition" which Bishop Ravenscroft gave to the above-mentioned worthy, we find some record in the sketch of Ravenscroft's life by Bishop Green. When the intoxicated passenger came into the coach where the other travellers were pleasantly conversing, he was very abusive and profane, whereupon Ravenscroft remonstrated with him in a spirit of fatherly kindness and asked him not to use such language. This only stirred the obstreperous individual into even greater profanity, when the Bishop again courteously requested him to desist from such speech. This second request brought forth language more outrageous still, when Ravenscroft violently brought his hand down upon the offender's shoulder and in his most terrific tones exclaimed: "Utter another oath, sir, if you dare, and I will throw you under the wheels of this coach!" A clap of thunder, says Green, could not more effectually have silenced the frightened creature, for he sat meekly in his place during the remainder of the night's journey, occasionally stealing timid side-glances at his formidable-looking neighbor "to see," as Ravenscroft himself afterwards said, "whether it was a human being or a grizzly bear that had so growled at him and laid so huge a paw upon his shoulder." At sunrise he left the coach, but first humbly apologized to the passengers; then, turning to the Bishop, he said: "Sir, I particularly ask your pardon, and thank you for stopping me as you did." He added that he was not an habitual drinker; but, on the preceding day, had met with some old friends and made a fool of himself. Much affected by this apology, Ravenscroft said: "My friend, I freely forgive you, but remember there is One up

there," pointing heavenward, "from whom you must yet receive pardon—and strength also, if you wish to be a better man." Then, giving him a cordial shake of the hand in parting, he added: "I hope you will find all well at home."

During his visit to Philadelphia, in the Summer of 1829, Bishop Ravenscroft underwent two surgical operations, and these caused a temporary improvement in his health.

While sojourning in Tennessee in 1829, Bishop Ravenscroft aided in forming a diocese out of that State. His journal says: "On the first of July, deputies from the different Episcopal congregations in Tennessee met in Nashville, according to previous notice, in order to frame a constitution for the Church, enact canons, and organize a diocese. Having succeeded in forming a convention, a deputation was directed to present to me a resolution of the House of Clerical and Lay Deputies, requesting me to preside over their deliberations, which was duly acknowledged and acceded to on my part, and the business conducted to a happy conclusion—deputies being elected to attend the ensuing General Convention of the Church, and to request admission for the newly organized diocese into the general union of the Protestant Episcopal Church in the United States."

After spending some days in church work at several points in Tennessee with Doctor Otey, later Bishop (who had studied theology under him), Bishop Ravenscroft resumed his journey toward Philadelphia by way of Kentucky. On two different occasions, less than three days apart, he administered the rite of confirmation to nearly a hundred persons in Lexington, Kentucky, on the 26th and 28th of July, 1829. In the following November, Bishop Brownell, of Connecticut, confirmed nearly seventy in Lexington and Louisville. In the succeeding year, the Right Reverend William Meade, then Assistant Bishop of Virginia (and afterwards full Bishop), visited Kentucky and confirmed between seventy-five and a hundred. By 1832 Kentucky had a Bishop of its own, in the person of the Right Reverend Benjamin Bosworth Smith, afterwards Presiding Bishop

of the American Church. The aforementioned Bishop Brownell (one of the consecrators of Bishop Ravenscroft) was president of Trinity College, in Hartford, Connecticut, and did much missionary work in the South, making several long tours for that purpose. In the Winter of 1829-'30, he went on an extended journey, travelling down the Ohio and Mississippi rivers to New Orleans, and returned by way of Raleigh, where he and his companion, the Reverend William Richmond, of New York, paid a visit to Bishop Ravenscroft during his last illness, on February 25, 1830.

North Carolina Churchmen in the days of Bishop Ravenscroft, as well as before and after his time, were noted for the care and pains which they bestowed upon the religious instruction of their slaves. Frequent reference to this class of work may be found in the journals of the Diocesan Conventions, and a few extracts may be of interest. In his report to the Convention of 1825, the Reverend Richard Sharpe Mason, then Rector of Christ Church in New Bern, said: "The Rector of this Church still continues his chatechetical instructions and lectures on the Scriptures for the benefit of the coloured people." Alluding to work among the negroes belonging to Judge Duncan Cameron, in Orange County, the Reverend William Mercer Green, in 1827, reported: "At Judge Cameron's the baptisms have been twenty-six children, only one of which was white. The chapel erected by Judge Cameron will soon be prepared for consecration. It is a neat and pleasant place of worship, and reflects much credit on the individual by whom it has been erected. The congregation here consists, for the most part, of coloured people." In 1830, the Reverend Thomas Wright, then laboring in Rowan and Anson counties, referred to the above class of work at Salisbury in these words: "The Sunday School continues to prosper, and by some of its teachers a number of black people are also instructed." Of the later work of the Church for the betterment of the negroes, both before and after their emancipation, we shall take occasion to speak in the sketches of Bishops Ives, Atkinson, and Lyman.

From the indomitable energy and unflagging devotion with which Bishop Ravenscroft discharged the duties of his office, one might be led to suppose that he was a strong and robust man; and so he had been in his younger days, but years of toil and exposure had done him some injury even before he left Virginia. He was seldom a well man for any length of time after his arrival in North Carolina. Yet he would never let ordinary sickness interrupt his service to God. Often he would spend one day in bed, racked by painful illness; and, in less than twenty-four hours, would again be in the pulpit, delivering an earnest and forceful discourse. But there is a limit to all human endurance, and he eventually fell a sacrifice to his zeal; yet no murmur escaped him in consequence of any pain or bereavement. As already stated, he resigned as Rector of Christ Church, in Raleigh, during the Spring of 1828. Shortly thereafter he removed his residence to the town of Williamsborough, in Granville County, where he officiated as Rector of Saint John's Church for a short while. In the last-mentioned town his wife died, January 15, 1829. His first wife (born Burwell), to whom allusion has been made on a previous page, had died in Virginia in 1814. In 1818, four years later, he married Sarah Buford, of Lunenburg County, Virginia, and this lady accompanied him to North Carolina, where she was greatly beloved by all classes. Referring to her death, the *Raleigh Register*, on January 20th, a few days after that event, said:

"An acquaintance of some years with this estimable lady, during her residence in this city, enables us to bear testimony to the piety and virtue of the deceased. Of mild and endearing manners, and of a friendly disposition, Mrs. Ravenscroft was esteemed by her neighbors, and beloved in no common degree by her friends and connections. She had no children, but her loss will be irreparable to her kind and indulgent husband."

The death of Mrs. Ravenscroft was indeed a severe blow to her husband—one which visibly affected the remaining months of his stay on earth—but it relieved his mind of one painful

thought: he might now go hence with no anxiety concerning her worldly welfare; for practically all of his fortune was now gone, and he could have left little or nothing for her maintenance and support had she survived him. A touching scene occurred at her burial. When the officiating clergyman was performing the last rites, we are told, and was about to read the sentence of committal, the Bishop insisted upon doing this himself; but, when he came to the words "earth to earth, ashes to ashes, dust to dust," his voice became choked, and his whole frame was so shaken by emotion that it was feared he would fall into the grave.

Writing to his mother, in September, 1828, Bishop Ravenscroft said: "The effects of climate, with the fatigue, exposure, and mental labor inseparable from my office in the Church, have made an infirm old man of me in my 57th year."

After the death of his wife, Bishop Ravenscroft disposed of his landed property in Williamsborough and sent the greater part of his personal effects to Fayetteville, with the intention of taking up his abode in the latter town; but, before doing so, he accepted an invitation to spend a few months as the guest of a highly esteemed friend, Gavin Hogg, in Raleigh. There it became evident that the end of his earthly career was fast approaching, and he met death with the same fearless faith in God which had so long characterized his life. Yet self-righteousness and over-confidence formed no part of his character. Ten days before his death, when Bishop Brownell and the Reverend Doctor Richmond paid him the visit already alluded to, they found him "humbly waiting for deliverance from pain and sin, through the merits of an all-sufficient Savior." He often declared that it was only as a pardoned sinner that he hoped for salvation. His tranquillity itself, in his last illness, awakened in his thoughtful mind the suggestion, to quote his own words, that "Satan thinks himself sure of me, and therefore lets me alone." In his closing hours he had every attention which loving hands could bestow. He also received much spiritual comfort from the ministrations

of the Reverend George W. Freeman. Once during his last illness he received the Holy Communion, and had arranged to do so again; but, when the time appointed therefor came, he said that he was not in a condition to partake discerningly and hence must forego the privilege, as he held no superstitious ideas respecting the Eucharist in itself. To those who had assembled in an adjoining room to partake with him, he sent the message: "Though I am denied the privilege of shouting the praises of redeeming love once more with them, around the table of our common Lord, yet I will commune with them in the spirit."

Bishop Ravenscroft prepared for his departure from earth by a systematic arrangement of his business affairs as well as spiritual concerns. First he asked the vestry of Christ Church for a burial place beneath its chancel, then secured brick and personally instructed the workmen as to the proper manner of enclosing his coffin in a small vault; he directed that the coffin itself should be made of plain pine wood, stained black, and without ornamentation of any kind; that his remains should be drawn to the place of burial by his old horse, "Pleasant," led by Johnson, a faithful slave; that the burial service should be read by the Reverend George W. Freeman, Rector of Christ Church, and that no funeral sermon should be preached. These instructions were faithfully carried out. Bishop Ravenscroft was not quite fifty-eight years old at the time of his death, which occurred on the 5th of March, 1830. In announcing that event, the *Raleigh Register*, of March 8th, said:

"DIED: In this city on Friday morning last, at the residence of Gavin Hogg, Esq., the RIGHT REVEREND JOHN STARK RAVENSCROFT, D.D., Bishop of the Protestant Episcopal Church in North Carolina, in the 58th year of his age. During a long illness, which from the first he was persuaded was a 'sickness unto death,' he manifested a perfect Christian resignation to the will of God, and looked forward to his approaching dissolution with a calmness and intrepidity inspired only by an unwavering faith and a steadfast hope in the mercy of God, through the atonement of Christ. Retaining his confidence in the principles, which he had so ably maintained, unimpaired to the last, and exhibiting in his conversation and deportment an impressive

example of the power of the Gospel—in the full possession of his reason, he resigned his soul unto the hands of his Redeemer and his God, and thus closed his Christian course in a manner becoming the eminent character which he had sustained as a Minister of Jesus Christ. On Saturday evening his remains were attended by a very numerous collection of the citizens to the Episcopal Church and interred within the chancel—the burial services being performed by the Reverend George W. Freeman, Rector of the Church.”

The will of Bishop Ravenscroft is now filed in the records of Wake County. He bequeathed his books and pamphlets to the Diocese for the commencement of a library at Raleigh for the use of both clergy and laity, said library to be kept in the custody of his successors in the office of Bishop. Certain papers, sermons, etc., he left to the “Episcopal Bible, Common Prayer Book, Tract and Missionary Society of the Diocese of North Carolina,” with instructions to publish the same if the Society so desired; he also named upwards of twenty clergymen and laymen in eight or ten dioceses to whom he wished copies sent, as well as to every clergyman within the Diocese of North Carolina. Some family heirlooms (jewelry, etc.) which had belonged to his father he bequeathed to his mother, Mrs. Lillias Stewart of Cairnsmore, near Newton Stewart, in Scotland, with the request that she leave them to her grand-daughter, Lillias Craig. To his brother-in-law, Alexander Craig, of Edinburgh, he directed that five copies of his works (if they should be printed) should be sent for distribution among his relatives in Scotland. He also directed that a copy of the same should be sent to the Honorable and Right Reverend Charles James Stewart, Lord Bishop of Quebec, in Canada; another he bequeathed to the eminent American statesman, Henry Clay. Small legacies and keepsakes were left to numerous friends, including two of his adopted children, Alexander McHarg Hepburn and Ebenezer McHarg Hepburn, of Lunenburg County, Virginia, the latter being appointed executor, with the provision that he should not be required to give bond. The Bishop’s slave, Johnson, and even his horse, “Pleasant,” were objects of solicitude in his last hours, and both of these he bequeathed to his two

adopted sons above mentioned, saying: "I believe they will be kind to Johnson for my sake, keeping him from idleness and vice, but suiting his labor to his infirm condition; and that they will not suffer Pleasant to be exposed to any hardship or want in his old age, but will allow Johnson to attend to him as he has been accustomed to do."

It was also provided in the above will that should any residue remain after the settlement of the estate, it should go to a fund for the support of the Episcopate in North Carolina; but it is not likely that the Diocese received any benefit from this provision as Bishop Ravenscroft was in straitened circumstances at the time of his death.

As already stated, the remains of Bishop Ravenscroft were interred beneath the chancel of Christ Church in Raleigh. This church, at the time of his death, was a wooden building, but later was moved away to give place to the present beautiful granite structure. Though on the same lot, the present church is not on the exact spot where the old one stood, and hence it was necessary to disinter the Bishop's body in order to place it beneath the chancel where it now rests, awaiting the resurrection—while above his mortal remains, almost daily, resound the sacred services which he loved so well.

In the present Christ Church is a tablet (probably taken from the old building) which in memory of Bishop Ravenscroft bears a Latin inscription as follows:

JOHANNES STARK RAVENSCROFT, S. T. D.,
 Ecclesiæ Reformæ
 EPISCOPUS,
 et primus qui
 intra Carolinæ Septentrionalis Diœces in
 summo sacerdotio ornatus
 Res sacras Procuravit.
 Natus XVII. Maii, Anno Salutis MDCCLXXII.,
 EPISCOPATUI CONSECRATUS
 XXII. Maii, An. Sal. MDCCCXXIII.,
 Obiit V. Martii, An. Sal. MDCCCXXX.

The degree of Doctor of Divinity or Doctor of Sacred Theology (*Sacrae Theologiae Doctor*) was conferred upon Bishop Ravenscroft by three well-known institutions of learning: William and Mary College (his *alma mater*), in Virginia; Columbia College, in New York; and the University of North Carolina.

The death of Bishop Ravenscroft caused general sorrow; and solemn services were held in his memory throughout the Diocese. Christ Church in Raleigh was draped with black, and its congregation wore badges of mourning throughout Lent; but, in accordance with his request, no funeral sermon was preached. Similar action, with the addition of memorial sermons, was taken by Saint James's Church in Wilmington and Saint John's Church in Fayetteville. Saint Matthew's Church in Hillsborough, Christ Church in New Bern, and Saint Peter's in Washington, were also draped, while their congregations wore crape badges and observed the 19th of March as a day of fasting, humiliation and prayer, on account of the great blow which had fallen on the Church. In May, 1830, a few months after the Bishop's death, a Convention of the Diocese of North Carolina was held at Wilmington. That body passed suitable memorial resolutions, and directed that a committee be appointed to address a letter of condolence to the aged mother of the de-

ceased, then residing in Scotland. In the report of the Committee on the State of the Church it was said: "Since the last meeting of the Convention, the members of this portion of the Church of God have been called to mourn the death of their beloved and venerated Diocesan. Removed from this scene of affliction and suffering, in which he had displayed the fearless and devoted zeal of an Apostle of the Lord Jesus and evidenced a signal union of the evangelical graces of our holy religion and the unshaken courage of a Champion of the Cross, he has been translated to that rest in heaven which is prepared for the Saints, and to a communion of the spirits of the just made perfect in the Church Triumphant. . . . To record the blessings which his apostolic ministry has, through the divine favor, secured to this Diocese, is a task for which your committee confess themselves incapable. His praise is emphatically in all the churches. Within this Episcopate every altar has been enlarged and its votaries increased. Under his spiritual guidance many wanderers have been gathered into the fold of salvation; and multitudes, who were famishing for the pure fountains, have drunk and been satisfied."

In a letter of condolence addressed to the mother of Bishop Ravenscroft, Mrs. Gavin Hogg, of Raleigh, wrote on April 4, 1830, saying of the deceased: "I understand from others, better qualified than I am to judge, that as a preacher he was without a rival in the United States." Mrs. Hogg adds: "The Diocese of North Carolina, and indeed the whole Church in the United States, considered his death a great public misfortune."

In personal appearance Bishop Ravenscroft has been described, by one who knew him well, as a man of lofty presence, with an eye piercing and full of command. In his manner (says the same account) there was an apparent austerity, which sprang, for the most part, from the strength of his mental conceptions and the forcible language in which he expressed them. His features, however, were regular; and, when he smiled, there was a transitory sweetness in his look which bore a striking

contrast to the usual appearance of severity on his countenance. In a letter written by him in 1806 he mentions his own weight as two hundred and twenty pounds. In height he was slightly over six feet. He had heavy, overhanging eyebrows, and was accustomed to call them his "dormer windows." In 1880, Maurice Q. Waddell, a venerable citizen of Pittsboro, North Carolina, spoke of Bishop Ravenscroft's personal apparel as follows: "His dress was plain and always made in the fashion worn by gentlemen of the period of the Revolution. His coat was of black cloth, his knee-pants of the same material, and his stockings usually deep gray in color and ribbed. In winter he wore boots, reaching above the calf of his leg; but, in summer, these gave place to shoes buckled over the instep. His linen was spotless; he always wore an old-fashioned stock, pleated at the neck and fastened at the back with a silver buckle. In his robes, his appearance was truly apostolic, and he looked a fit companion for the three hundred and eighteen Bishops of the Council of Nice." *

Mr. Waddell also speaks of an occasion when Bishop Ravenscroft was traveling by stage in Virginia (after he had become a resident of North Carolina) and became involved in a doctrinal controversy with two Presbyterian clergymen. Neither side was convinced, but they argued from 3 o'clock in the morning till daylight. When the stage rolled into a town on the route their dispute had grown so heated that people stopped on the streets to see what the excitement in the coach was about. On observing that they were thus attracting attention, the elder of the two Presbyterians observed that the argument could better be concluded in a less public place, adding: "I am Joseph Caldwell, President of the University of North Carolina." To this his fellow-traveler replied: "And I, sir, am John Stark Ravenscroft, Bishop of the Diocese of North Carolina." It was the first time these distinguished gentlemen had ever met. Doc-

* *Church Messenger* (Winston. N. C.), June 29, 1880.

tor Caldwell had become much prejudiced against the Bishop, whom he considered an intruder upon the ecclesiastical field in North Carolina and a proclaimer of strange doctrines.

On another occasion, says Mr. Waddell, Bishop Ravenscroft was the guest of Colonel William Polk, of Raleigh; and in the course of a conversation the Colonel asked if it were not probable that a man of clean living and high morality would get to heaven by those means alone. "No, sir," answered the Bishop, "he would go straight to hell." One of Colonel Polk's sons, Leonidas, later became one of the greatest Bishops in the American Church.

Bishop Ravenscroft's outspoken utterances were not always in keeping with the usages of polite society. At a dinner party, where he was present, one of the guests was telling of some remarkable occurrences which he claimed to have seen, and those who heard his assertions were courteously endeavoring to conceal their incredulity, when suddenly the company was startled by the Bishop's bringing his hand down upon the table and fiercely exclaiming: "That, sir, is a lie, *and you know it!*"

Among the acquaintances made by Bishop Ravenscroft soon after he came to North Carolina was Judge Leonard Henderson, later Chief Justice of the Supreme Court. In his earlier years Judge Henderson was one—

"Of whom 'twas said he scarce received
For gospel what the church believed."

But later his views underwent a change for the better. The former sentiments of the Chief Justice were known to Bishop Ravenscroft though he had not heard of the happy change which had taken place in the mind of that eminent jurist. Upon going to Williamsborough, in Granville County, the Bishop asked who composed the vestry of Saint John's Church. Among others Henderson's name was mentioned. Upon hearing this, Ravenscroft was not slow to express his indignation. "Why, sir, Judge Henderson is a pillar in the Church," answered his informant.

"A pillar!" exclaimed the Bishop, "it would be better to have a caterpillar!" Judge Henderson went to hear Bishop Ravenscroft just once after his ministry in Williamsborough began; and, when asked by a friend why he had ceased his attendance at church, answered, with his nearest approach to an oath: "By blood, sir, I couldn't stand it! Why that man poured the whole of his sermon right down into my pew, and didn't seem to have a word for anybody else." On another occasion says Bishop Green (who relates the last-mentioned anecdote) this same Chief Justice was called upon for a toast and responded: "Gentlemen, I give you BISHOP RAVENSCROFT—the St. Paul of the South, *except* in being all things to all men."

In his continuation of the elder Doctor Drane's *Historical Notices of St. James's Parish, Wilmington*, the late Colonel James G. Burr gives some personal reminiscences of Bishop Ravenscroft. On one occasion, says he, the Bishop made a visitation to that parish, and the Sunday School classes were ranged around the chancel to be catechised by him. The children stood trembling and abashed before his august presence; and, upon noticing this trepidation, he spoke to them in so kind and gentle a manner as not only to restore their self-possession but to completely win their confidence. Later on in the monograph just quoted, it is said of Ravenscroft: "He would not tolerate the least irreverence in church, it made no difference who the offending parties might be; whether high or low, male or female, the reproof was direct, and in language too plain to be misunderstood." Irreverence in church was indeed an abomination in the eyes of Ravenscroft. When he was a parish priest in Virginia two young men of fashion once entered his church and proceeded to entertain each other in very audible whispers. After bearing this for a while, Mr. Ravenscroft paused in his services long enough to say that he would be glad if there were less talking among the congregation. This silenced the two for a few moments only; and, when they resumed their conversation so as to distract the attention of the worshippers, Ravenscroft pointed

directly at the offenders and said: "I will thank those young men in that pew to keep silence while the Word of God is being preached." Stung by this rebuke they sprang from their seats and angrily left the church. Outside, they held a consultation and determined that nothing short of a cudgelling would avenge the affront they had received, so each cut a heavy stick from a near-by thicket and waited for the object of their resentment. At length the congregation was dismissed, and a little later Mr. Ravenscroft made his appearance. One of the young men had posted himself behind the church and there waited for his companion to bring the offending clergyman. Upon being told by the other that he wished to see him back of the church, Ravenscroft accompanied him without question. After his arrival, there was an awkward pause, which was at last broken by Mr. Ravenscroft himself who asked what they wished. One of them then summoned up enough courage to say that he had insulted them in the presence of the whole congregation and they demanded an instant apology. Upon hearing this, Ravenscroft drew himself up to his full height of more than six feet and thundered forth an "apology" in language to the following effect: "Boys, I am ashamed of you, and you ought to be ashamed of yourselves! You are shaming your parents, too, for they have taught you better than this. Jim, you are the son of a good old Presbyterian elder, who would be grieved to know how you have behaved. As for you, Jack, you have had church training and ought to know better. What would your mother think if she could see you as you are at this moment? Go home, boys, go home!—and when you come to church again try to act like Christians and behave like gentlemen." When Ravenscroft had finished this outburst the two young men cast frightened looks at each other, dropped their sticks, and hastily departed.

An anecdote characteristic of Bishop Ravenscroft is given in the sketches by both Norton and Green. He was once holding services in Virginia, and had begun saying the Creed, when he observed that none of the congregation seemed disposed to join

in repeating it. Turning his Prayer Book over on the desk before him, he fixed a look of mingled surprise and trouble on the congregation, and asked: "Brethren, am I in the midst of heathens or Christians? Can it be possible that there is no man or woman present who 'believes in God the Father Almighty, Maker of heaven and earth?'" Then he began the Creed over again, when his second rendition was fairly drowned by the mingled voices of every man, woman and child present. Not long after this (continues Bishop Green) he endeared himself to the same congregation by a little act of thoughtfulness. Just after he had begun his sermon a black cloud appeared in the heavens, threatening a heavy downpour of rain. Most of the congregation, men and women alike, had come from a distance on horseback, and they began looking wistfully out of the windows at their saddles, but not one moved from a pew, so greatly did they stand in awe of the formidable looking man who stood before them. Observing the cause of their uneasiness, Ravenscroft said, in the kindest of tones: "My friends, I shall pause five minutes in my discourse to enable you to take care of your saddles." The saddles were tucked high and dry under the church, and the members of the congregation were back in their seats before the allotted five minutes had expired.

Of the many anecdotes which the last quoted writer has recorded of Ravenscroft is one of an experience which the latter related when asked if he had ever lost his self-possession. Such a misfortune had befallen him, he said, when the pulpit of Saint John's Church, in Washington City, had "run away with him." It seems that the pulpit in question had small wheels under it, so that it could be moved aside on communion occasions. "When I was preaching there one Sunday," said Bishop Ravenscroft, "seeing so many 'big folks' before me, I thought that I would be big too, and accordingly I put a little additional powder in my gun. In the middle of the sermon, when all eyes were directed towards me, I unfortunately lifted my hand somewhat higher than usual, which gave the pulpit a start, and away it went, ap-

parently bent on settling in the midst of the foremost pews, crowded with ladies. It was a bare moment, however, before its progress was arrested by the rail of the chancel, but during that moment the church presented a singular scene, the women screaming and the men springing from their seats with hands uplifted to stop the strange thing."

Just after the death of Bishop Ravenscroft a school was established at Fayetteville and called Ravenscroft Academy in his honor. It was incorporated by chapter 147 of the Laws of 1831-'32. The board of trustees named in this act were Charles P. Mallett, Charles Stuart, Charles T. Haigh, John W. Wright and Robert Strange. How long the school lasted we are unable to state. Many years afterwards there was a school for boys founded at Asheville and called Ravenscroft School, but this has discontinued operations also. Some account of it will be given later on in this work. At the time of the establishment of Saint Mary's School in Raleigh (some mention of which will later be made in the sketch of Bishop Ives), its campus was called Ravenscroft Grove—a name which may have been given it before that time, when the same site was occupied by the Episcopal School for Boys. Though the grove no longer goes by that name, the Bishop's house (therein situated) which was built in 1903, has been given the name "Ravenscroft" by Bishop Cheshire, its first occupant.

While North Carolina has been thus honoring the memory of Bishop Ravenscroft, he has not been forgotten in Tennessee. In his *History of the Church in the Diocese of Tennessee*, the Reverend Arthur Howard Noll says that the first church building erected in the Western District of that State was Ravenscroft Chapel, built by Mr. J. J. Alston near his residence, five miles east of Randolph in Tipton County. This building was consecrated by Bishop Otey on the 23d of October, 1836. The Alstons were from North Carolina and had then recently settled in Tipton County. Later on in the above-mentioned work Mr. Noll refers to Ravenscroft Chapel, and to Saint John's

Church in Maury County (the latter built by the Polks, another family from North Carolina), as two examples of plantation churches built with the religious needs of the negro slaves in view. At the Sunday morning services in these churches, after all the white communicants had received the elements, it was not an uncommon sight (says the writer last quoted) to see the altar-rail thronged with negroes, partaking with reverence of the soul-nourishing food of the Body and Blood of Christ. Ravenscroft Chapel was in ruins at the close of the war, but was later restored and is still in use. From Mr. Noll's work we also learn that in the Winter of 1848-'49 Bishop Otey established an institution near Columbia and named it Ravenscroft College. This was afterwards closed for lack of funds.

In the parlor of Saint Mary's School, at Raleigh, there is a handsome full-length oil portrait of Bishop Ravenscroft, painted by Jacob Eichholtz, a celebrated Philadelphia artist, who in his day made portraits of many famous Americans, including John Marshall, Chief Justice of the Supreme Court of the United States; Nicholas Biddle, President of the Bank of the United States, and others of scarcely less note. Another oil portrait of Ravenscroft (bust size) was presented by the Bishop to Senator Haywood; and, after the latter's death, his children gave it to the Diocese. It is now in the See House at Raleigh. Another (probably the first which Eichholtz made of Ravenscroft) was owned by the late Bishop Green of Mississippi. The large portrait at Saint Mary's was painted by order of Charles P. Mallett, senior warden of Saint John's Church at Fayetteville, being begun in 1829 and finished in 1830. It was obtained from that gentleman some years before the War between the States by the Rector of Saint Mary's, Reverend Aldert Smedes.

Bishop Green (before he was elevated to the Episcopate) was with Ravenscroft in Philadelphia when Eichholtz painted the above portraits. Wishing to get the best, several studios were

visited. One artist was so much struck with Ravenscroft's appearance that he told Green he would do the work free of charge. This offer was declined, however, and Eichholtz was engaged. Not long afterwards Bishop Ravenscroft preached (in Christ Church at Philadelphia) a sermon of uncommon power, which attracted wide and favorable comment. Returning from services on that occasion he asked Green, in great disgust: "Did you see that rascal in church?" In some surprise his companion asked whom he meant. "Why that fellow Eichholtz," answered the Bishop, "for I know he came there not so much to worship God as to look at me." And it was even so, for (as the artist himself afterwards said) he had seated himself in the center of the Church to get the Bishop's spirit and expression as he appeared in the chancel and pulpit. Those who have seen his work cannot doubt that he succeeded.

In the Fall of 1830, some months after Bishop Ravenscroft died, a two-volume edition of his sermons was published by the Protestant Episcopal Press, New York, the first volume containing a steel engraving from one of the Eichholtz portraits. This work was edited by the Reverend Jonathan Mayhew Wainwright, afterwards Provisional Bishop of New York. There is also in the first volume a memoir of Ravenscroft by Walker Anderson, in later years Chief Justice of the Supreme Court of Florida. Neither the names of Wainwright nor Anderson, however, appear on the title page or elsewhere in the work. A second edition of these sermons (without portrait) was published by E. J. Hale & Company, Fayetteville, North Carolina, 1856, the cost of issuing it being partly paid with money realized from a bequest in the will of John W. Wright, of Fayetteville, who was for many years treasurer of the Diocese. The second edition is lessened in value by some of Bishop Ravenscroft's strongest doctrinal arguments being left out, notably his discourse entitled *The Doctrines of the Church Vindicated*, a reply to Doctor John H. Rice. The latter tract, though written in a rather fierce spirit (perhaps justified by the attacks

which brought it forth), was one of the strongest arguments, if not the strongest, ever made by the Bishop in support of the doctrines which he proclaimed. In addition to the controversy with Doctor Rice, Bishop Ravenscroft had several others, including one with a Bible Society in Raleigh. With regard to the latter, it was occasioned by the Bishop's conviction that the Bible could not be profitably studied without a teacher. He delivered a sermon, upholding his views, from the text: "And Philip ran thither to him and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I, except some man should guide me?" No man more strongly advocated constant study of the Scriptures than did Bishop Ravenscroft; but of such study, without intelligent instruction, he did not approve.

In 1858 a small volume of 152 pages, entitled the *Life of Bishop Ravenscroft*, by the Reverend John N. Norton, was published in New York, this being one of a series of biographies of American Bishops written by that author. It is dedicated: "To Josiah Collins, Esq., of Somerset Place, Lake Scuppernong, North Carolina, as a Tribute of Respect for his Distinguished Abilities, and for his Devotion to the Cause of the Church."

In addition to the above-mentioned memoirs of Bishop Ravenscroft by Norton and Anderson, another was written many years later by one of Ravenscroft's former pupils, Bishop Green, of Mississippi, and published in the *American Church Review* of January, 1871. In the fifth volume of a work published in 1859, and entitled *Annals of the American Pulpit* (the Reverend William B. Sprague, compiler), there is also a memoir of Bishop Ravenscroft, this being based upon the sketch by Anderson, a letter from the Reverend Henry M. Mason, and data furnished by Edward Lee Winslow.

It would be a difficult task, even for a writer of ability and discernment, to portray the personal character of Bishop Ravenscroft in a few words, and it seems a particularly hopeless under-

taking for the author of the present sketch; yet a few lines on this point cannot with propriety be omitted. He was open and frank in all things. To a friend in Philadelphia he declared: "There is not a thought in this heart of mine that I would not be willing to publish from the steeple of Christ Church yonder." The lust for gold, or for power (save power to advance the kingdom of Christ) found no lodgment in his breast. It was once hinted to him that he might be invited to a diocese much larger than the one of which he was Bishop, and to this he replied with much heat: "I would lose my right arm, sir, sooner than set the first example of 'translation' in the American Episcopate." No Bishop ever more dearly loved the clergy under him or was more loved by them in return. He often spoke of them as if they were his own children. "I wouldn't give my fourteen boys for your whole diocese" was his declaration to the Rector of a fashionable church in New York. The Bishop of Mississippi, in his old age, nearly half a century after Ravenscroft had passed away, alluded to a blessing which he had received with almost the last breath of his beloved chief pastor, saying: "At this moment those hands still seem to press the writer's head; and whatever favor, either from God or man, may since have come upon him, he willingly ascribes in good part to the benedictions of that dying hour."

Among the papers of the Honorable John H. Bryan, now owned by the North Carolina Historical Commission, is a letter to his wife, dated at Raleigh, December 26, 1824, in which he says: "I heard the Bishop deliver a sermon to-day which I wish you could have also heard. He was so much affected as to burst into tears and sob bitterly when he alluded to his past life and merciful deliverance. He cautioned parents, and particularly mothers, about indulging their children in dress and frivolous pleasures, and thereby vitiating their minds and corrupting their hearts." Judge Henry Ravenscroft Bryan, of New Bern, North Carolina, is a son of the writer of the above letter, and was given his middle name as a compliment to Bishop Ravenscroft.

Though much tenderness dwelt in his heart, there never lived a man who was more fierce in the denunciation of sin than was Bishop Ravenscroft. He never used soft phrases with which to coax his hearers into the paths of righteousness. He regarded the authority and doctrines of the church of his choice as based upon the Word of God. On one occasion a young clergyman asked the Bishop to tell him, from personal experience, what course of study one should map out to pursue as best calculated to promote his usefulness in the ministry, when Ravenscroft pointed to the Bible and replied: "My dear boy, nearly all of my studies have been confined to that; and there are few other books which influence my religious beliefs."

Bishop Ravenscroft was convinced that an Episcopate, with an unbroken succession, was absolutely necessary to constitute an apostolic church; and, as he could not accept the doctrines of Roman Catholicism, the Moravian Church was the only one then existing in America (excepting his own) whose ministry and teachings he considered orthodox. "On the doctrine of divine right in the ministry," he said: "I hold and teach that it can be derived only from the Apostles of our Lord Jesus Christ by succession in the Church, through the line of Bishops, as distinct from presbyters; that it is essential to the validity of the Sacraments, and from its nature incapable of any gradation. It is either divine right or no right at all: I therefore know nothing of any barometrical measurement into high and low Church; higher than its source I attempt not to carry it—lower than its origin I will not degrade it, and only by its proper proofs will I acknowledge it."*

Bishop Ravenscroft's fierce and sometimes ungovernable temper was a source of continual mortification to himself; and yet, with all of his seemingly imperious manner, he would meekly receive any reproof given in good faith. To one of his clergy who had written him a private letter in loving solicitude about his infirmity in the above respect, he replied: "I heartily

* *Works of Bishop Ravenscroft* (edition of 1830), Vol. I., p. 308.

thank you . . . and shall always feel obliged by every hint which may keep me on the watch against its injurious influence, and by every prayer which may prevail for grace to enable me to direct it aright." On another occasion he said: "I have much to be forgiven of God, and I have many pardons also to ask of my fellow-men for my harshness of manner towards them"—then, striking his hand upon his breast, he added, "but there has been no harshness here." Indeed, the Bishop's love for his fellow-men was second only to his love for God. Had this not been true, he would have remained an opulent planter in Virginia, enjoying earthly pleasures and caring naught for endangered souls, instead of sacrificing his fortune and shortening his life by never-ending toils and privations in the holy cause of religion. But the ancient promise still holds good, that whosoever will lose his life for the sake of Christ shall find it—so when fortune, health, life itself, all were gone, a brighter existence and richer inheritance remained for this good and faithful servant, and in these he found the reward for which he had long struggled and prayed.

Bishop Ives.

in age, a Roman Catholic. He was born on the 16th of September, 1797, at the town of Meriden, in the State of Connecticut. It was when he was very young that his parents removed to Turin, in Lewis County, New York, and there he spent his childhood and youth, enjoying such educational advantages as the locality afforded. Later he was a student in the academy at Lowville, in Lewis County. Towards the close of the War of 1812-'15, when little more than a youth, he served for a brief period with the troops under General Pike. Returning to the academy at Lowville, which he had left to enter the army, he resumed his studies with a view to preparing himself for college. As already stated, he had been reared a Presbyterian, and he now determined to enter the ministry of that denomination. In 1816 he became a student in Hamilton College, at Clinton, New York, then registering from Martinsburg in the same State, but left this institution in less than a year, owing to ill health. Shortly thereafter his doctrinal views underwent their first change; and, in 1819, he began a course of study for the ministry of the Episcopal Church, in which he was destined to serve with marked ability until—after the lapse of more than thirty years—his views underwent still another change and he became a Roman Catholic. In 1822 he was ordered deacon by Bishop Hobart, of New York; and, in the year following, was ordained to the priesthood by Bishop White, of Pennsylvania. His first charge was in a missionary station at Batavia, New York; afterwards he served in Pennsylvania as Rector of Trinity Church, Philadelphia; and was later Rector of Christ Church at Lancaster, in the same State. He went, in 1827, to New York City to become Assistant Rector of Christ Church; was afterwards Rector of Saint Luke's Church, in the same place, and occupied that post when elected Bishop of North Carolina in 1831. In 1825, he had been united in marriage with Rebecca Hobart, a daughter of the Right Reverend John Henry Hobart, Bishop of New York. One or more children were born of this union, but none of them grew to maturity.

As has already been stated in the sketch of Bishop Ravenscroft's life, contained in the present work, that great prelate died on the 5th of March, 1830. Two months later, in May, the Diocesan Convention of North Carolina met, but adjourned without electing his successor. During the succeeding period, before such successor was chosen, Bishop Bowen, of South Carolina, was invited to exercise the duties of the Episcopate in North Carolina, and he consented to do so; but to what extent, if any, he labored there, does not appear. On May 19, 1831, another Diocesan Convention assembled, its meeting place being Christ Church, in the city of Raleigh. In that body, on the following Saturday (May 21st), the ballot for Bishop resulted in the unanimous election of the Reverend Doctor Ives. Thereupon the Reverend John Avery, Rector of Saint Paul's Church in Edenton and President of the Convention, the Reverend John R. Goodman, Rector of Christ Church in New Bern, and one layman, Mr. Walker Anderson (afterwards Chief Justice of the Supreme Court of Florida) were appointed a committee to proceed to New York and formally notify Doctor Ives of his election. After due consideration, this call was accepted. On September 22, 1831, the Bishop-elect was presented in Trinity Church, Southwark, Philadelphia, and there duly consecrated as Bishop of North Carolina by the Right Reverend William White, Bishop of Pennsylvania, the Right Reverend Henry Ustick Onderdonk, Assistant Bishop of the same Diocese, and the Right Reverend Benjamin Tredwell Onderdonk, Bishop of New York.

Returning to New York City after his consecration, Bishop Ives remained until October, 1831, when he set out for North Carolina—arriving at Warrenton, in the latter State, just a week later, during the same month. From a religious, educational and social viewpoint, in 1831, Warrenton had few, if any, superiors among the towns of North Carolina; and, for a short while after his arrival, Bishop Ives enjoyed the hospitality for which that locality has always been noted. He did not tarry

long, however, but actively began the duties of his new office, visiting various parts of the Diocese and forming the acquaintance of the people among whom his lot had been cast. His home, while in North Carolina, was part of the time in Raleigh and part in Salisbury. He also spent a good deal of his time at Valle Crusis, after he had established that mountain mission.

In February, 1832, while traveling in eastern North Carolina, Bishop Ives took occasion to pay his respects to the aged widow of Bishop-elect Pettigrew—doubtless being impelled to this courtesy by the same sentiments which had been entertained by Bishop Ravenscroft on a previous occasion, when visiting that lady, as heretofore noted.

As has already been mentioned in the sketch of Bishop Ravenscroft, the Diocese of Tennessee was organized during his visit to that State in 1829, and he presided over its first convention. It was not until 1834, however, that the first Bishop of Tennessee (the Right Reverend James Hervey Otey) was consecrated. In the meantime, Bishop Ives faithfully labored to keep up the work there begun by his predecessor. Recounting a visit paid there in the Summer of 1832, he said that he could not let the subject pass without expressing his great gratification at the daily increasing prosperity of the Church in Tennessee, at its being sustained by so able and devoted a band of clergymen (though far too small for its wants), and at the kind and friendly attention he had everywhere received during a visitation rendered by duty much shorter than he would have wished to make it. While on this tour through Tennessee, Bishop Ives presided over the fourth Annual Convention of that Diocese.

In October, 1832, Bishop Ives attended the General Convention of the Church in New York City, returning to North Carolina in the month following, and stopping for a short while in Richmond on the way. Of his visit to the city last named he says: "While there, in consideration of the bad health of the Bishop of Virginia, I aided him in the examination of the Rev-

erend John Burke, formerly a presbyter of the Roman Catholic Church, who was thereupon admitted to officiate in the Protestant Episcopal Church." The Reverend Mr. Burke, here mentioned, later came to North Carolina. After teaching school for a while in the town of Smithville (now called Southport), in Brunswick County, he was successively Rector of Christ Church in New Bern, and Calvary Church in Wadesboro. He removed to South Carolina in 1839. Another acquisition from the Roman Catholic priesthood is mentioned by Bishop Ives (in his address to the Diocesan Convention of 1843) when he said: "The Reverend John Fielding, a priest of the Roman communion, who in the Spring of 1840, made application to me to be admitted, after the required probation, to the ministry of the Church, has been transferred to the Bishop of Georgia."

In January, 1833, not long after his arrival in North Carolina, Bishop Ives visited the parish of Saint James in Wilmington, the famous Orton plantation in the same vicinity, and the ruins of Saint Philip's Church on the site of the old town of Brunswick. "During my visit here," he said of Wilmington, "I spent a day or two at Orton, the seat of Dr. Frederick Hill, and visited the walls of an ante-Revolutionary Church, situated about two miles distant, amid the ruins of the old town of Brunswick. These walls . . . are in a state of almost entire preservation; and, by being newly roofed and repaired, would still furnish a commodious place of public worship to the inhabitants of the neighboring settlement. My intercourse with the congregation of St. James was most gratifying."

As his predecessor Bishop Ravenscroft had been before him, and as all succeeding Bishops of the Diocese of North Carolina have since been, Bishop Ives was ever ready openly to concede the apostolic origin of the Moravian Church. On several occasions he visited the Moravian settlements in and around the old town of Salem, and joined with their Bishops and other clergy in conducting public worship. After speaking of a visit to that community in the Summer of 1833, he adds: "I did not

leave them without receiving additional strength to my former convictions of their great Christian simplicity, eminent devotion to the Savior, and love of all Christian people, especially our apostolic Church." Of another visit, nine years later, he remarks: "By kind invitation of the Moravian Bishop, I preached in his Church at Salem. I shall not soon forget the delightful fraternal intercourse I had with the brethren at that place."

In 1834, the degree of Doctor of Laws was conferred upon Bishop Ives by the University of North Carolina, he being the second minister of the Gospel so honored by that institution. Several years before that date (in 1831) he had received the degree of Doctor of Sacred Theology from Columbia College, New York.

In the Spring of 1835 Bishop Ives was attacked by "an alarming and obstinate disease," and obtained from his Diocese a leave of absence which he spent in Europe. While sojourning in Great Britain he made the acquaintance of many high dignitaries of the Church of England. This tour abroad prevented his attendance upon the General Convention of 1835, which was held in the city of Philadelphia. To the Convention last named the report on the State of the Church in North Carolina said: "The Church in this Diocese has its peculiar grounds of anxiety, in the severe and dangerous affliction of its chief pastor. The Bishop is now in Europe in pursuit of health, while many and unceasing prayers are offered up that the Divine blessing may succeed this last measure in behalf of his health and constitution."

The General Conventions which Bishop Ives attended during the course of his Episcopate were at the following places and dates: At Philadelphia in 1832, at the same place in 1838, at New York in 1841, at Philadelphia in 1844, at New York in 1847, and at Cincinnati in 1850. He also took part in the following consecrations: George Washington Doane, as Bishop of New Jersey, October 31, 1832; Stephen Elliott, as Bishop

of Georgia, February 28, 1841; John Johns, as Assistant Bishop of Virginia, October 13, 1842; and Carlton Chase, as Bishop of New Hampshire, October 20, 1844. The above Bishop Elliott, of Georgia, was succeeded (after his death) by the Right Reverend John Watrous Beckwith, a native of North Carolina, who had been ordained to the priesthood by Bishop Atkinson.

Before a Diocese had been established in Florida, the Diocese of North Carolina had a parish (Christ Church) at Pensacola, in that State. For many years the Rector of Christ Church, in Pensacola, was the Reverend Joseph H. Saunders, who regularly reported the state of his far southern parish to the Diocesan Conventions of North Carolina. In 1838, his report says that Bishop Kemper, of the Missionary Jurisdiction of Missouri and Indiana, had visited Pensacola and had consecrated Christ Church—adding that Kemper was the only Bishop who had visited the middle and western sections of Florida. “In January last,” says Saunders, referring to the year 1838, “a meeting of the clergy and laity of the Church in Florida was organized, the primary convention thereof held, and the necessary measures adopted to obtain admission into union with the General Convention.” The Reverend Mr. Saunders, just mentioned, was father of the great North Carolina historian, William L. Saunders, LL.D., another one of his children being Miss Anne Saunders, a most estimable lady who was connected with Saint Mary’s School in Raleigh at the time of her death in 1906, and for twelve years prior thereto.

In his address to the Diocesan Convention of 1844, Bishop Ives stated that the Reverend R. H. Wilmer, late of Virginia, had become Rector of Saint James’s Church in Wilmington, with the Reverend George T. Wilmer, a deacon, as Assistant Rector. The first of these was afterwards the famous Bishop of Alabama, who enjoyed the distinction of being the only Bishop consecrated under the authority of the “Protestant Episcopal Church in the Confederate States of America.” He was the author of a delightful book of reminiscences entitled *The*

Recent Past from a Southern Standpoint, and his biography was afterwards written by the Reverend Walter C. Whitaker, a native of North Carolina. Bishop Wilmer's father was a noted clergyman of the American Church, as were many other members of his family connection, including the Right Reverend Joseph P. B. Wilmer, Bishop of Louisiana. The above-mentioned pastorate, in Wilmington, of the Reverend Richard H. Wilmer was not of many months duration.

The present writer has seen a statement that Bishop Ives did much religious work among the slave population of North Carolina, and that his personal popularity greatly suffered thereby. The first part of this statement cannot be denied, yet the second is far from true. It has never been the policy of the Church in North Carolina to withhold spiritual enlightenment from the negroes, either before or after their emancipation; and, instead of being a pioneer in the work, Bishop Ives only continued a course of action which had been followed by his Church from the beginning of its existence in North Carolina, as has already been shown. When addressing the Diocesan Convention of 1841, concerning work among the plantation negroes, Bishop Ives voiced his sentiments as follows: "Lest any should misapprehend the character and tendency of our efforts in this direction, I wish it distinctly understood that everything is conducted with strict regard to the legal enactments on the subject and under the constant supervision, in each case, of the planter himself. In reference also to our exertions hitherto, so far as we can discern it, we feel warranted in affirming it to be decidedly favorable to subordination." The wealthiest slave-holders among the laity of the Church in North Carolina, some owning considerably more than a thousand negroes, were almost always deeply impressed with the obligations resting upon them as masters, and among these we may enumerate the heads of such families as Collins, Pettigrew, Burgwyn, Skinner, Cameron, Smith and Bennehan. Time and again did Bishop Ives place on record his approbation of their labors. The Collins and

Pettigrew families, being near neighbors, worshiped at Pettigrew's Chapel; and another chapel was built not far distant for the use of the slaves, both houses of worship being under the care of the same clergyman. It would require too much space here to re-print the numerous references by Bishop Ives to the efforts of Josiah Collins for the betterment of the religious condition of the hundreds upon hundreds of slaves on his extensive plantations. In 1846, in an address to the Diocesan Convention, Bishop Ives described a recent visit to that gentleman in the following glowing language: "I went by the request of my friend Josiah Collins, Esq., directly to the estate on Lake Scuppernong, which had been without stated ministerial services for the greater part of the year. Here, and in the neighboring parish of Pettigrew's Chapel, I passed the remaining part of the season of Lent—holding daily services, delivering lectures, and commencing a new course of oral catechetical instruction to the servants. This course is to embrace the prominent events and truths of the Old and New Testaments, as connected with man's fall and redemption; and is designed to follow the oral catechism I have already published. The services here were of the most gratifying and encouraging character, fully justifying all that has been said and anticipated of the system of religious training hitherto pursued on these plantations. When I saw master and servants standing side by side in the holy services of Passion Week, when I saw all secular labor on these plantations suspended on Good Friday, and the cleanly clad multitude thronging the house of prayer to pay their homage to a crucified Saviour, and when I saw, on the blessed Easter morn, the master, with his goodly company of servants, kneeling with reverent hearts and devout thanksgivings to take the bread of life at the same altar, I could not but indulge the hope that, ere long, my spirit might be refreshed by such scenes in every part of my Diocese—while I could not help believing that, had some of our brethren of other lands been present, they would have been induced to change the note of their wailing over imaginary

suffering into the heartfelt exclamation: 'Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God.' Often, at such times, have I wished for the presence of my friend the good Bishop of Oxford, as I have felt assured that could he but once witness what it was my happiness to witness, though in too imperfect a state, his manly heart would prompt him to ask instant pardon of the American Church for his having spoken so harshly upon a subject which he so imperfectly understood, and that he would perceive his Christian sympathy would find a more natural vent in efforts to remove the cruel oppressions of the factory system in his own country, and his Christian indignation a much more legitimate object of rebuke in the English Churchmen who have helped to rivet that system upon their land." Of a visit in 1836 to Salem Chapel, in Orange County, adjoining the plantation of Judge Duncan Cameron (and built by that gentleman), Bishop Ives wrote: "I performed service and preached to a congregation, chiefly of colored persons, from the plantations of Judge Cameron and Mr. Bennehan." In April, 1849, after speaking of a visitation to Saint Paul's Church in Edenton, the Bishop says: "I officiated in St. Timothy's Chapel, on the estate of Joshua Skinner, Esq., whose interest in the Christian instruction of his slaves deserves every encouragement. Here I confirmed eleven persons." On the same page of the Bishop's journal he says: "I officiated at the house of Henry K. Burgwyn, Esq., and confirmed seven colored persons. Mr. Burgwyn is making very laudable efforts to christianize his slaves, which thus far have proved eminently successful." During the Episcopate of Bishop Ives first began to be felt the labors of three brothers, William Ruffin Smith, Richard Henry Smith and James Norfleet Smith, of Halifax County, religious workers, church builders and instructors of their slaves. Nor was the work in the cities behind that in the rural districts in behalf of the religious instruction of the negroes. In 1832, the Reverend William D. Cairns, Rector of Saint James's Church in Wilmington, reported that

eighteen of his communicants were negroes. To the Diocesan Convention of 1833 the same clergyman stated: "A colored congregation has been organized with more than anticipated success. The church edifice is relinquished to their use on the night of Sunday, and the average attendance has been near three hundred. The intelligent of the community approve the effort." To the convention last mentioned the Reverend John R. Goodman, Rector of Christ Church in New Bern, reported that a colored congregation had been formed in the parish and weekly services were regularly held. Another report, at the same time, from the Reverend Jarvis B. Buxton, Rector of Saint John's Church, in Fayetteville, ran as follows: "An exemplary sobriety of deportment, observable within the African congregation, affords pleasing evidence of the adaptation of our Scriptural liturgy to the wants and apprehensions of this particular population." Seven years later (to the Diocesan Convention of 1840) the last quoted clergyman said: "The colored population continue to manifest the liveliest interest in the visitations of the Bishop, and in the special services he affords them. On these occasions, and for their accommodation, all the pews are relinquished by their proprietors." In May, 1832, a congregation of negroes was organized at Washington, in Beaufort County, by the Reverend William N. Hawks, a native of New Bern, who did much missionary work in the surrounding country. About twelve years later the free negroes of Washington built a chapel at their own expense, and Mr. Hawks there ministered to them. As heretofore stated (in the sketch of Bishop Ravenscroft), the Reverend Mr. Hawks was a brother of the Right Reverend Cicero Stephens Hawks, Bishop of Missouri, and of the Reverend Francis L. Hawks, D.D., LL.D. We cannot better close this account of the earlier efforts to better the religious condition of the negro race in North Carolina, during the Episcopate of Bishop Ives, than by quoting from a report on the State of the Church, which was made to the Diocesan Convention of 1848. This report says: "The religious wants of this part of

our population claim strongly the attention of both clergy and laity. Our duty to our servants is not done by barely allowing them to receive some religious instruction in whatever quarter they may choose to find it. The sober piety that is inspired by the services of the Church—the transforming and renewing power of Christ's Sacraments, conveying Divine grace in and through the ministrations of the Church—furnish reason enough to induce every member of it to desire and endeavor to bring them into 'one fold' under the 'one Shepherd.' And surely the master who calls himself a Churchman falls short of his duty if he neglects to have his servants duly baptized and catechized, and trained in all the methods of the Church by her appointed ministers, for her communion. So much he may do, for they are especially entrusted to him—so much he must do, for on what he does depends the salvation of their souls."

An account of the Episcopate of Bishop Ives would be far from complete if we failed to record what was done during that period in the interest of Christian education. The most important of all educational work was that carried on at Saint Mary's School in Raleigh by the Reverend Aldert Smedes, D. D., formerly a resident of New York, whom Bishop Ives had encouraged in his inclination to come South. Through the instrumentality of Doctor Smedes the doctrines of the Church were spread to thousands during the decades which afterwards elapsed, both under the management of himself and that of his no less zealous and consecrated son, the Reverend Bennett Smedes, D.D., together with their worthy successors, the Reverend Messrs. Theodore D. Bratton (now Bishop of Mississippi), McNeely DuBose, and George W. Lay. But this institution, which is now the Church's most prized educational possession in North Carolina, grew out of an unsuccessful effort to establish a church school for boys, and a review of the whole matter may be studied with both profit and interest. Nor shall we omit mention of the mountain mission of Valle Crusis; for (though strange doctrines may for a while have been proclaimed

therein) that, too, though on a smaller scale, has been the means of extending Church doctrines. So, also, for a while, was Trinity School in the western section of Wake County. Ravenscroft School, in Asheville, was established at a later period, during the Episcopate of Bishop Atkinson.

The school for boys, out of which grew the female seminary now famous as Saint Mary's School, was called the Episcopal School of North Carolina. Almost immediately after his arrival in the State, Bishop Ives began to bestir himself in the matter of Christian education. To the Diocesan Convention of 1832 he declared that, though the General Theological Seminary was cherished by the Church throughout the United States, it was desirable to establish within the Diocese of North Carolina a school for the instruction of young men who intended to prepare for the ministry, and also a school for boys, under the auspices of the Church. It was suggested that the latter should be modeled after a successful educational institution at Flushing, Long Island, in the State of New York. On motion of Mr. Gavin Hogg, this recommendation was referred to a joint committee, composed of clergy and laity, as follows: the Reverend Messrs. William M. Green, George W. Freeman, Jarvis B. Buxton and Joseph H. Saunders; and Judge Duncan Cameron, Judge George E. Badger, Mr. Charles P. Mallett, and Mr. Thomas P. Devereux. This committee was instructed to report to the next Diocesan Convention a plan for the establishment of a Church school, to suggest a place for its location, and make any other recommendations which should be deemed advisable. On December 6, 1832, on April 3, 1833, and probably at other times, Bishop Ives met this committee, but no important action was taken. On May 31, 1833, while the Diocesan Convention was in session at Warrenton, a resolution was passed, providing that the institution should be located at Raleigh and should be called the Episcopal School of North Carolina. At the same time, the Convention pledged itself to fulfill any contracts or agreements which the above committee should

make. After these resolutions were adopted, Bishop Ives delivered a special charge, of some length, on the importance of Christian education. In 1833, the same year in which this convention was held, the Bishop visited the school at Flushing, Long Island, and also one at Northampton, Massachusetts, to familiarize himself with the workings of those institutions. The Northampton school—called Round Hill Academy—was operated by George Bancroft (afterwards so celebrated as a historian), in partnership with Joseph G. Cogswell. The latter was prevailed upon to come to Raleigh as principal of the Episcopal School, and he accordingly arrived in Raleigh, in company with the Bishop, November 25, 1833. In the same year, the Reverend Joseph H. Saunders (then stationed in Warrenton) came to Raleigh to become Chaplain of the school. On Monday, June 2, 1834, the school was opened. During the session of 1835-'36, Mr. Cogswell resigned the office of principal, assigning ill health as his reason, and was succeeded by the Reverend Adam Empie, then President of William and Mary College, in Virginia, but formerly a clergyman of the Diocese of North Carolina. He it was, as will be remembered, who was secretary of the Convention of 1817, when the Diocese was organized, and he was president of the Convention of 1823, which elected John Stark Ravenscroft to the Bishopric. The return of Doctor Empie was a source of great pleasure to his old associates and acquaintances, and the Convention of 1836 passed the following resolution relative to his again becoming a clergyman of the Diocese:

“RESOLVED, That this Convention entertain and hereby express a sincere satisfaction at the appointment, to the Rectorship of the Episcopal School, of the Reverend President Empie; and do welcome his return to the Diocese and to the Convention, of which he was so long a zealous and efficient member.”

At the time of the arrival of Doctor Empie in Raleigh (July, 1836), the faculty of the Episcopal School consisted of the following members: John DeBerniere Hooper, Acting Principal; the Reverend Joseph H. Saunders, Chaplain; Nathaniel Rich-

ardson, Instructor in Mathematics; Frederick W. Shelton, Instructor in Ancient Languages; and George Hood, Writing Master and Instructor in Sacred Music. Through the instrumentality of Bishop Ives, this school received a gift from England of a full set of the publications of both the Society for the Promotion of Christian Knowledge and the Society for the Propagation of the Gospel in Foreign Parts.

The Episcopal School was first incorporated by an act of the General Assembly which was deemed defective, and another enactment (Chapter 32 of the Laws of 1835) was passed, vesting the government of the school in the following Board of Trustees: the Right Reverend Levi Silliman Ives, the Reverend Messrs. George W. Freeman, William Mercer Green, and John Singletery, and Messrs. William Norwood, Jr., Duncan Cameron, Frederick J. Hill, M. D., Simmons J. Baker, M. D., Thomas P. Devereux, George E. Spruill, Edward L. Winslow, William H. Haywood, Jr., and Charles Manly. After remaining in Raleigh less than a year, the Reverend Mr. Empe returned to his old home in Wilmington, and was succeeded as Rector of the Episcopal School by the Reverend Moses Ashley Curtis. The latter gentleman not only possessed good attainments as an educator and theologian, but was an author of high rank on botanical subjects.

The Trustees of the Episcopal School, in 1839, reported to the Diocesan Convention the erection of three buildings which in the course of a few years became a part of the group of houses which, ever since 1842, has been used by Saint Mary's School. This report was as follows: "By the use of funds contributed by individuals, and other sums borrowed for the purpose (in the whole amounting to \$30,000), the Trustees of the Episcopal School have purchased a beautiful site nigh to the city of Raleigh, and have erected on it one large and handsome brick house, three stories high; and two spacious wings of stone, two stories high, with all necessary out-houses, offices, &c. The buildings are very substantially built and are sufficient for the

comfortable accommodation of two hundred students and the number of professors necessary for a seminary of learning of the highest grade." Before these buildings could be fully completed for use as a school, a bank, to which the trustees owed \$14,000, called for payment, and it was necessary to sell the property to meet the indebtedness. Mr. George W. Mordecai was first appointed a commissioner with power to execute the necessary deeds, etc., but did not succeed in effecting a sale. The matter was then referred to the Honorable John H. Bryan and the Honorable William H. Haywood, Jr., as commissioners; but those gentlemen declined to serve, and were succeeded by Mr. Edmund B. Freeman, who closed out the property as directed, Judge Duncan Cameron becoming the purchaser.

On May 25, 1839 (before the above sale took place), the Diocesan Convention of North Carolina had elected Bishop Ives, Judge Duncan Cameron, and the Honorable William H. Haywood, Jr., a committee to go to South Carolina and ascertain whether that Diocese would be willing to join North Carolina in establishing a Theological School in the place then occupied by the Episcopal School in Raleigh. In 1840, Bishop Ives reported that the committee had not gone on this mission, as affairs were unsettled in South Carolina, owing to the death of Bishop Bowen; furthermore, that letters had been received which indicated that the latter Diocese would not be likely to join in this educational undertaking. This movement to secure the co-operation of South Carolina was the final effort to save the school at Raleigh; and, upon its failure, nothing remained but to proceed with the sale of the grounds and buildings.

Reporting the sale of the Episcopal School, Bishop Ives, as President of the Board of Trustees, said: "The Honorable Judge Cameron, making the highest bid, became the purchaser of the property at an amount covering the original purchase of the land, with the interest thereon, and also the sum loaned from the Episcopal fund, with the back interest. This amount having been paid to the said agent [Mr. Edmund B. Freeman] and ap-

plied to the removal of the aforesaid incumbrances, the proper deeds were executed and the property duly conveyed to Judge Cameron."

About the year 1840, the Reverend Edwin Geer and the Reverend John A. Backhouse taught for a short while in the "East Rock House" of the defunct Episcopal School.

Not long after the sale of the land and buildings of the Episcopal School, Bishop Ives was in New York, and there met the Reverend Aldert Smedes, a young clergyman with whom he already had some acquaintance, and who was seeking a location in the South for school work. Mr. Smedes had been compelled by bronchial trouble to abandon his work as a parish priest. He was not unknown to fame as an educator, having conducted a girls' school in New York; but physicians had advised him that a milder climate would be beneficial to his health. Bishop Ives eagerly seized this opportunity for securing his services in North Carolina, and told him of the vacant buildings of the Episcopal School at Raleigh which Judge Cameron wished to rent for educational purposes. The result was that Mr. Smedes came to Raleigh and opened up a school for girls, recitations beginning on the 12th of May, 1842. Immediately upon the establishment of this school, he gave it the name of SAINT MARY'S, wishing that the pure life and religious humility of the Blessed Virgin might be an example to its students in the years to come. On the first Sunday after Trinity in 1842 (May 29th), a few weeks after Mr. Smedes began this work, it is recorded by Bishop Ives that he "preached to an interesting assemblage of young ladies at St. Mary's School, Ravenscroft Grove, Raleigh." As space will not permit us to trace the history of Saint Mary's from its foundation to the period (nearly sixty years later) when the Church purchased it from the heirs of Judge Cameron, we may well close our present reference to it with a quotation from the Bishop's address to the Convention of 1844, when he said: "Its prosperity and promised benefit to the Church, while they call for our prayers and encouragements,

go far to show that God's ways are best—that, while we were mourning for the Episcopal School, He designed in that failure a greater good to the Diocese.”

The failure of the Episcopal School did not prevent further efforts toward male education at Raleigh; for, in 1847, the Reverend Aldert Smedes also undertook to establish a school for boys, in addition to the school for girls which he was then so successfully operating. In the Bishop's address to the Convention of 1847, the undertaking was described as follows: “A new classical school for boys, under the patronage of the Diocesan, is about to be opened within six or seven miles of the city of Raleigh; and this through the instrumentality and zeal of the present Rector of St. Mary's School in that city.” This new male academy was called Trinity School. It was west of Raleigh about six miles; and, after the War Between the States, was purchased for agricultural uses by Major William Augustus Blount, who named his plantation Stony-lonesome. Though Trinity School was an educational venture financed by the Reverend Aldert Smedes, it was under the immediate control of the Reverend Fordyce M. Hubbard, as Rector. Mr. Hubbard was a native of Massachusetts, where he had been a teacher under Doctor Cogswell in the Round Hill Academy at Northampton, heretofore alluded to. He came to Trinity School from Christ Church in New Bern, North Carolina, of which he had been Rector for some time. Trinity School was recognized as a parish in itself, and the first report of its Rector, in 1848, stated: “This school was opened nearly twelve months ago, and its constant and gradual growth leaves in the minds of those who have charge of it no doubt of its permanence and prosperity. The aim of its teachers has been to combine thorough instruction and the highest attainments in learning, with strict discipline and careful training in the doctrines and duties of religion. In the former respects their efforts have been rewarded with all the success they anticipated. The religious education of those com-

mitted to them has been conducted in the method prescribed by the Church. Daily prayer is said, with daily examinations in Holy Scripture; fasts and festivals are duly observed, with sermons and catechizing on Sundays. All the services are cheerfully attended by the boys, and, we believe, with much advantage." After serving as Rector of Trinity School for about a year, the Reverend Mr. Hubbard left that institution in 1849 to accept a professorship in the University of North Carolina, and the Reverend P. Teller Babbitt succeeded him in his former post. In 1851, the Reverend Mr. Babbitt reported that there were nineteen students at Trinity. He removed in the following year to Florida. With his departure, the brief existence of Trinity School came to an end.

It was in 1844-'45 that Bishop Ives first began to take steps toward the establishment of a mountain mission in Watauga County at a place which he named Valle Crucis. This was a noble conception for the spread of religion and education throughout the mountainous section of the Diocese, theretofore a much neglected field; and, had he confined his religious views strictly to the teachings of the Holy Scriptures and Book of Common Prayer, the undertaking might have met with more success. Even with its early record, whereby it lost the confidence of the Church for a time, much good has been accomplished there. In his address to the Convention of 1844, Bishop Ives alluded to the mountainous section of the State, saying: "Here the destitute begin to perceive and appreciate the eminent appropriateness of our Liturgy to their condition. In many instances they have confessed to me, with tears of gratitude, that its use among them has opened to their minds sources of knowledge inconceivably greater than anything which they had before enjoyed. Persons, unable to read, have given as a reason for becoming Episcopalians that so much of the Bible is read to them in our services. Our chants, too, have found special favor with them. Through the whole extent of my last visitation in the mountain district, I was accompanied by three of my

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younger clergy, who were sufficiently skilled in chanting to enable them to chant the portions of our service usually performed in this way. The effect was in the highest degree favorable, and the desire of the people to be instructed in this kind of music importunate." Later the Bishop was able to announce that while he was in Watauga Valley (August, 1844), a farm had been purchased and contracts awarded for the erection of buildings for a missionary station. Of this farm tract, one hundred acres were under cultivation when the land was purchased. A small grist-mill and tannery were already on the place. The first buildings erected under the auspices of Bishop Ives were a saw-mill, a log kitchen and dining-room, a log dwelling containing four rooms, and a frame building (sixty by twenty feet) with a room at each end for teachers, together with a large hall for school purposes in the centre, all on the ground floor. Over the whole, was a dormitory for boys. All these buildings, said the Bishop, would be ready for use by June, 1845. The objects of the Valle Crusis mission, as set forth by Bishop Ives to the Convention of 1845, were as follows: to extend the gospel throughout a territory, thirty or forty miles in every direction, to a religiously destitute people; to give rudimentary instruction to poor children of the immediate neighborhood on terms which their parents could afford; to receive into the institution young men of talent from the surrounding country, on condition that they should serve as teachers and catechists for a certain time after graduation, under the direction of the authorities of the mission; to train boys of talent and merit for either the ministry or subordinate services to the Church; to give theological training to candidates for holy orders; to conduct a general school, both classical and agricultural; and to maintain a model farm, both as an aid in supporting the mission and as a means of instructing the surrounding population in improved agriculture. This was the first school in North Carolina where practical agriculture was taught. The farm work was under the direction of a young agriculturist from the State of New York. In 1846,

much progress was reported at Valle Crusis. Several of the old mills had been replaced with new and improved buildings for the same uses, and a large barn and blacksmith shop had been added, besides other houses. In the classical and agricultural school, twenty-eight pupils had received instruction during the year, nine of these being given instruction and board free of charge. There were also seven candidates for holy orders residing there. Upon receipt of this report for 1847, the Committee on the State of the Church, through its chairman, the Reverend Robert Brent Drane, of Wilmington, reported that it deeply sympathized with the Bishop in his wishes, and agreed with him in the expectation of its ultimately becoming a noble and permanent nursery of the Church. In 1846 the Valle Crusis mission suffered a severe blow in the death of its first Rector, the Reverend William Thurston. Of that faithful servant of God, Bishop Ives wrote: "As a friend, a presbyter, the Rector of the School at Valle Crusis, and my associate in that self-sacrificing enterprise, his simplicity, and guilelessness, and fidelity, and unflinching toil, had not only endeared him to my heart, but also made his loss a severe trial to my faith in the important work (to which I felt myself so urgently called) of spreading the light of life through our mountain wilds." After the death of the Reverend Mr. Thurston, the Reverend Henry H. Prout became head of the mission and the Reverend Jarvis Buxton (son of the Reverend Jarvis B. Buxton) had charge of the school. In time, the Reverend William Glenney French succeeded Mr. Prout as head of the mission. In addition to those already mentioned in connection with Valle Crusis, quite a number of others lived there, at one time or another, who were either then in the sacred ministry or later took holy orders. Among these may be mentioned William R. Gries, William Passmore, George Patterson, Frederick Fitz Gerald, Joseph W. Murphy, Richard Wainwright Barber, Charles T. Bland, William West Skiles, and Thomas F. Davis, Jr. There were probably others also. In the report of the Committee on the State of the Church,

for 1848, we find the announcement: "It is understood that the religious house at Valle Crusis will henceforth devote its energies to the instruction of candidates, or those who desire to become candidates, for holy orders. The importance of this institution to the Diocese is immense, as the nursery of a future ministry. It appears to possess peculiar advantages for this work, not only in the retirement, for the time being, of its students from the distractions of society, and the hardy and useful discipline to which they are inured, but also in the great economy with which the work can be conducted—your Committee being informed that \$50 apiece, per annum, may be made to cover all necessary expenses, except those for clothing." By 1849 the mission at Valle Crusis had begun to drift away from the teachings of the Church, and was fast becoming a feeble and undignified imitation of the monastic institutions of the Church of Rome. In October of that year, under the pseudonym of "A Layman of the Protestant Episcopal Church in North Carolina," United States Senator George E. Badger issued a small booklet entitled *An Examination of the Doctrines Declared and Powers Claimed by the Right Reverend Bishop Ives*, and in this he said:

"He [Bishop Ives] has instituted at Valle Crusis a monastic order, a society within the church, composed of persons bound to him by a vow of celibacy, poverty, and obedience, the form of which the Bishop does not give us in his Pastoral, though he sets out the objects of the society and the duties of the order. He has given to the members as their peculiar dress, 'a black cassock, extending from the throat to the ankles,' answering to that worn by members of the Romish Order of Jesus. He allows to be placed on the altar a pyx, in which are reserved the remaining consecrated elements after a communion, a practice used in the Romish Church, but disallowed and forbidden by ours. Again: there is used at Valle Crusis, with the approbation of the Bishop, a little manual of devotion, in which, the Bishop says, were some 'expressions' which, upon being objected to, were by him promptly altered. Now, these 'expressions' were prayers to the Virgin Mary and the Saints; and these prayers the Bishop does not deem *wrong in principle*, for, in a letter to one of his presbyters, he says: 'I feel bound, however, to say, that while I allow no prayers to the Virgin Mary and Saints, it is not because they are *wrong in themselves*, but because they are *liable to abuse*.'" "

In connection with the Valle Crusis mission it is but just to the clergymen there stationed under Bishop Ives to add that when he abandoned his Church a few years later, not one followed his example. Their vow of "obedience" did not carry them that far. After the defection of its founder, the above mission was almost deserted for nearly half a century, though the Reverend William West Skiles faithfully labored as a missionary in that vicinity until his death, December 8, 1862. The work there was revived, many years later, chiefly through the instrumentality of Bishop Cheshire; but it is at present situated within the Missionary Jurisdiction of Asheville, under Bishop Horner—an enthusiast on religious education—and is now daily doing the work for which it was originally founded. An interesting account of the early work at Valle Crusis, by Mrs. H. H. Prout, will be found in the *Messenger of Hope* for February, 1909.

It was in the Winter of 1848-'49 that the religious practices of Bishop Ives began to be at variance with the Church in which he held office; but, time and again, he made point-blank denials when charged with fostering doctrines which he afterwards admitted to have held "for years" before he openly professed himself a Roman Catholic. In the early Spring of 1848 he had been prostrated by a dangerous attack of fever, and for many weeks he was confined to his bed at the home of Josiah Collins, of Edenton. This illness prevented his attendance upon the Diocesan Convention which assembled in Wilmington during the month of May, and he spent the Summer recuperating, not being able (as he tells us in his journal) to resume his duties until the first of the following September. Among the papers submitted to a committee which effected a temporary reconciliation between the Bishop and his Diocese in 1850-'51 (after his retraction or denial of all past teachings not authorized by his Church) was a letter from an Edenton physician, Doctor Matthew Page, tending to show that the above-mentioned attack of fever had to some extent affected

the Bishop's mind. To the same effect was other testimony, including that of Mr. Collins, at whose home the Bishop's illness had occurred. Said the committee's report to the Diocesan Convention of 1851: "In addition to Dr. Page's letter, they [the committee] have before them statements tending to show that the Bishop has for several years past been in a state of mental excitement which has impaired his memory and rendered quite uncertain the determinations of his judgment. An oral statement, quite in detail, but which the Committee have not had time to reduce to writing, was also made by Josiah Collins, Esq., to show that the Bishop's mind has been, for several years past, from an attack of fever, singularly affected, so as to impair his judgment and enfeeble his memory, while other powers of the mind have been rather exalted—a state of mind well calculated to mislead its subject, and at the same time to expose him to gross misconceptions on the part of others." Accompanying this report—indeed a part of it—was a signed statement by the Bishop, retracting about every religious dogma he had ever advocated which was not sustained by the teachings of the Episcopal Church. Later reference will be made to this paper. The denials and retractions by Bishop Ives of facts, which he afterwards admitted to have been true, began in 1848 and ended in December, 1852, when he openly avowed his conversion to the Church of Rome. Had he made no concealment of his change of mind at the time it first took place, openly embracing the faith of his new choice, instead of attempting to establish usages in the Church which were altogether repugnant to its laws—laws he was pledged as Bishop to support—it would have been far better than was the vacillating course he pursued during the last four years of his Episcopate. He had as perfect a right to leave the Episcopal Church as he had formerly had to enter it when he abandoned Presbyterianism in his youth; indeed, it was not only a right but a duty, under the existing circumstances. Had he lived at a later period he might have profited by the advice of

the great Bishop of Alabama, Richard Hooker Wilmer, who said: "If you don't like the 'Reformed Church' the 'unreformed' Church has its doors open to receive you. Go home! In the name of truth, sincerity and decency, so far as in you lies, be what you purport to be. Use the language of the Bible, and of your mother the Church, and speak not in dubious and long since discarded phraseology of 'masses,' etc."

We shall now give a detailed account of the various stages of controversy through which Bishop Ives and the Church passed between the years 1848 and 1852. As has already been stated, after some months spent in recuperating from the fever, he had sufficiently recovered by September, 1848, to resume his duties. Following that time, vague rumors were afloat as to practices authorized and advocated by him, especially at Valle Crusis. By the time winter had passed and the month for holding the Diocesan Convention had arrived (May, 1849), the Committee on the State of the Church reported to that convention, in part, as follows: "While the Committee find much cause of thankfulness to God for these manifestations of the Church's increase, they deplore the existence among its members of great agitation and alarm, arising from the impression that doctrines have been preached not in accordance with the Liturgy and Articles of this Church, and that ceremonies and practices have been introduced, either unauthorized by the customs of this Church or in plain violation of its rubrics." The Bishop was confined to his bed by sickness when this committee made its report, but lost no time in sending to the Convention a written communication, which was read before that body by the Reverend Cameron F. McRae, as follows:

BRETHREN OF THE CLERGY: In the report on the State of the Church, made by members of your order, reference is made to excitement in the Diocese, growing out of the idea that doctrines are promulgated and practices encouraged among us, more or less repugnant to the authorized doctrines and usages of our branch of the Church. As these doctrines and practices are not specified, your Bishop can address you only in general terms. But he does, by way of charge, hereby address

you and authorize you, when you return to your several parishes, to assure your people that no efforts shall be wanting on his part, so long as God may give him jurisdiction in North Carolina, to hinder the inculcation of any doctrine or the introduction of any practice—come from whatever quarter it may—not in strict accordance with the Liturgy of our Church, as illustrated and defined by those standards of interpretation authorized by the Church itself.

In respect to a particular question which has agitated the Diocese of late, the question of auricular confession, I may here express my conviction that the Book of Common Prayer, our standard of Doctrine, Discipline, and Worship, does not authorize any clergyman of this Church to teach or enforce such confession as necessary to salvation; and that the only confession that it authorizes is the voluntary confession of the penitent in accordance with the exhortation in the office for the Holy Communion.

L. SILLIMAN IVES,

Bishop of North Carolina.

This denial was explicit, to say the least, and peace reigned once more—but only for a while. A few months later (August 8, 1849), while at Valle Crusis, Bishop Ives issued a pastoral letter of eighty pages to the Church in North Carolina, saying, among other things, that the disclaimer on his part, as given above, was dictated from a bed of sickness, his condition not admitting of his “writing or even *thinking* intensely” (italics in original), and he now considered it humiliating to have given this unnecessary assurance of his fidelity to “our branch of the one Catholic Church.” Of the Convention’s right to express its sentiments concerning his teachings he declared that: “No convention, constituted as our conventions are, has a right to determine what is or should be the faith, or practice under the faith, of a diocese. . . . Whatever man, therefore, or body of men, take upon themselves the power of dictation, or control, or, under any form, the chief direction, in regard to the doctrine, discipline and worship of this diocese, or any part of this diocese, are guilty of arrogating powers committed solely to my hands, assuming a trust for which I alone am made responsible, and resisting the authority of Christ and the functions of the Holy Ghost with which I only am invested. They do more than this if they be clergymen—

they violate their own solemn vows of fidelity and submission." He also intimates that the clergy of the former Convention deserved to be deposed for the "crime of conspiracy" against a Bishop, as the law was given for such cases by the eighteenth canon of the Council of Chalcedon. In the course of this pastoral Bishop Ives refers to the clerical body under him at Valle Crusis, the "Order of the Holy Cross," and sets forth extracts from the constitution of that organization. There was another clerical order, in New York—probably the "Ecclesiologists," though he does not so designate it—whose members, he said, had come to him, after the General Convention of 1847, for Episcopal guidance, wishing to be transferred to North Carolina. To these youthful clergymen he had said in substance: "Young gentlemen, if you come to me as faithful sons of our branch of the Church, asking my spiritual counsel and guidance, I will receive you, and do all in my power to encourage and strengthen your Catholic views and desires, so far as they are in agreement with our Liturgy, fairly interpreted by the Creeds and Councils of the primitive Church. But if you have any views beyond our Church, and hope to be countenanced in them by me, I must, at once, undeceive you by declining any further interview." The Bishop adds: "They all declared their fidelity to our branch of the Church, and I consented to receive them." Bishop Ives dwells, in this pastoral, upon the doctrines of auricular confession, private absolution, the "real presence" in the Eucharist (some months later denying that he meant transubstantiation thereby), prayers for the dead and invocation to saints—all of which practices he approves, fortifying his assertions with various authorities. Though he lived nearly a score of years longer, the Bishop thought his earthly career was drawing to a close when this letter was written for, in the course of it, he said: "This is my last address to a convention of this Diocese—of which frequently recurring disease gives timely notice."

The doctrines declared and powers claimed by Bishop Ives, in the above pastoral, brought forth a shower of pamphlets in reply. Mention has already been made of Senator Badger's monograph. Another, entitled *Auricular Confession*, was put forth by the Reverend Francis L. Hawks, D.D., who wrote under the pseudonym of "A Protestant Episcopalian," and who incidentally mentioned that he had studied for holy orders under Bishop Ravenscroft, whom Ives had cited in support of some of his contentions. Doctor Hawks said that he knew from Ravenscroft's own lips that he held in abhorrence the Romish contentions as to transubstantiation, auricular confession, etc. The learned divine and historiographer, Reverend Samuel Farmer Jarvis, D.D., "with the approbation of the Bishop of Connecticut," also answered in a pamphlet called *A Voice from Connecticut*. The Reverend John H. Hanson, of Weddington, New York, issued a tract called *The Doctrine of Repentance*, in which he took issue with Bishop Ives. Another brief work, *Puseyite Developments or Notices of the New York Ecclesiologists*, by a layman, was published about the society of "Ecclesiologists" and "dedicated to their patron, the Right Rev. Bishop Ives, of North Carolina." The Reverend Richard Sharpe Mason, D.D., Rector of Christ Church in Raleigh, who had been chairman of the Committee on the State of the Church, on whose report the Convention at Salisbury had acted, also went into print with *A Letter to the Bishop of North Carolina*, in which—after defending the Convention's course, and exposing the past inconsistencies of Bishop Ives, and his numerous evasions—he begged him to be more open in future dealings with his Diocese. "Let me beseech you," he said, "to remove, if possible, our doubts and difficulties; to speak so clearly and fully that hereafter we cannot mistake you." Senator Badger prefaced his remarks by saying:

"If the Protestant Episcopal Church be, as its enemies have often said, but a disguised form of Romanism; if our Bishop be alone responsible for the doctrine, discipline, and worship of his diocese,

and therefore should have sole authority over what he is alone responsible for; if he have, as a consequence of this authority and responsibility, a right to require from his diocese implicit submission to any doctrine he may think proper to teach—a right to introduce amongst us ceremonies and practices not only unknown here, not only unknown throughout the Church in the United States, but ‘wholly unauthorized by the customs of the church as established by the English reformation’; if the clergy and laity, assembled in diocesan convention, have nothing to do with the doctrines thus taught and the practices thus introduced—can institute no inquiry, and can express no opinion respecting them; if he may set forth at one time teachings different from and opposed to the teachings set forth by him at another, and the members of the church must follow all his fluctuations of doctrine even as the obedient vane follows the shiftings of the wind; if, in one word, our Bishop be within his diocese a spiritual lord and master over God’s heritage, and have papal supremacy over us, then it is high time that our actual state and condition should be known; and, if these things be not so, then it is high time that the church at large should be disabused, and we vindicated from the suspicion of admitting such exorbitant claims, and bowing down in such degrading submission.”

In addition to the above pamphlets, one was published in New York to uphold the views set forth by Bishop Ives, this being entitled *The Voice of the Anglican Church on Confession*, and it was said that the Bishop himself had a hand in its preparation. To this came a reply called *The Voice of the Protestant Episcopal Church in the United States on Confession*. This reply, speaking of the first mentioned publication, stated: “One of the Bishops of our Church is reputed to be the editor, and it is said to be the precursor of several discourses which are soon to emanate from the same quarter in favor of Auricular Confession.”

In a case of differences in opinion it is somewhere written: “Let’s quarrel about these matters; it will make us better friends, seeing that we shall know each other’s thoughts and rights.” And even so it seemed, after Bishop Ives had relieved his feelings in his pastoral letter, and after his opponents had relieved theirs through the numerous pamphlets above alluded to; for, when the Diocesan Convention of North Carolina met in Elizabeth City, May 29-June 3, 1850, the Bishop, in his address,

expressed regret over the fact that any of the expressions in his pastoral letter should have seemed to indicate a lack of confidence in the motives, truthfulness or faith of his clergy—further assuring them that he had entire confidence in their affection, charity and firm adherence to the faith and discipline of the Church. He then went on to declare that he did not hold to the doctrine of private confession and absolution “in the Romish sense,” nor did he teach that the real presence of the body and blood of Christ, in the Eucharist, was to be believed in the sense of transubstantiation, or that the bread and wine should be “reserved, carried about, lifted up or worshipped,” and that he considered prayers or invocations to the Blessed Virgin, saints or angels “clearly derogatory to Christ and opposed to God’s Word.” In conclusion he made the statement: “I do not teach or hold that our branch of the Catholic Church is, from any cause, either in heresy or schism, or that she is destitute of the sacramental system.” Apparently wishing to leave no means unused for the purpose of a complete reconciliation, the Bishop also addressed the Convention in a note as follows:

BRETHREN OF THIS CONVENTION: Aware that the difficulties in the Diocese, to which I have alluded in my address, still threaten the peace of the same, and being anxious to do all in my power to restore harmony and good will, I hereby ask of you a Committee of Clergymen and Laymen, to investigate all the circumstances connected therewith, and report to a future meeting of this body.

L. SILLIMAN IVES,

May 31. 1850.

Bishop of the Diocese of North Carolina.

This recommendation by the Bishop was adopted, and the following committee was elected: the Reverend Messrs. Jarvis B. Buxton, Robert Brent Drane and Richard Sharpe Mason, of the clergy, and Messrs. Augustus Moore, Josiah Collins and George W. Mordecai, of the laity. The Reverend Doctor Mason and Mr. Mordecai asked to be excused by the Convention from serving on this committee, but their request was not complied with. This about completed the preliminary efforts for reconciliation between the Bishop and the Diocesan Convention which

was held in the Spring of 1850. Some months later (in October of the same year) the General Convention of the Church met in the city of Cincinnati, Ohio, Bishop Ives being present in person as representative of North Carolina in the House of Bishops. The clerical deputies present from North Carolina were the Reverend Messrs. Richard Sharpe Mason, Jarvis B. Buxton and Alfred A. Watson. Among the lay deputies was only one representative from the Diocese of North Carolina, Mr. John S. Eaton, of the town of Henderson. In the report on the State of the Church in North Carolina brief reference was made to the appointment of the above committee at the request of Bishop Ives, with the further statement that its investigations were then in progress. It was added: "The report of the Committee will be made to the next annual [diocesan] convention. In the meantime it is consoling to add that, whatever may be the result, the Diocese, true to the Prayer Book as the embodiment of the Church mind, remains unshaken on ground hitherto occupied."

In the spring of 1851 (May 30th) the Reverend Jarvis Barry Buxton, Rector of Saint John's Church in Fayetteville, passed from his earthly labors. During the following year a handsome edition of his sermons, with portrait, was published by his son, the Reverend Jarvis Buxton, of Asheville.

The North Carolina Diocesan Convention, for the year 1851, met in the months of May and June at the town of Fayetteville; and, during the session of that body, it seemed as if a permanent peace with Bishop Ives could be arranged, for he even surpassed his own record in the way of professions of loyalty to the Church over which he presided as chief pastor. In his address, after giving an account of his usual visitations throughout the Diocese, and attendance upon the General Convention in Cincinnati, as well as trips to Philadelphia, New York and other Northern cities, he submitted two documents which had been transmitted to him by authorities of the Church of England—one from the Archbishop of Canterbury and the

other from the Bishop and other clergy of the Diocese of Oxford. The Archbishop's letter invited all the dioceses of the American Church to join with the Church of England in celebrating the one hundred and fiftieth anniversary of the founding of the Society for the Propagation of the Gospel in Foreign Parts. Bishop Ives signified his desire that the same should be accepted and that appropriate services in connection therewith should also be held throughout North Carolina. We are unable to find any record of such action having taken place within the limits of the State. Elsewhere in America, however, the anniversary was commemorated. Doctor Atkinson (afterwards Bishop of North Carolina) delivered a sermon in Saint Peter's Church, Baltimore, on June 22, 1851, in honor of the anniversary. The other document, referred to above by Bishop Ives, was dated November 22, 1850, and was a formal protest, signed by the Lord Bishop of Oxford, with more than six hundred of his clergy, and having reference to what afterwards came to be known among Englishmen as "the new Italian Mission." The protest was called forth by the fact (to use, in part, its own language) that:

"WHEREAS, We have seen or heard that the Bishop of Rome has pretended to divide this ancient Church and Realm of England into certain new Dioceses, and to appoint over them certain Bishops, to whom he, the said Bishop of Rome, pretends to commit the cure and government of the souls of all Christian people therein dwelling, contrary to the rights of this Church, and the ancient laws of this Realm—Now we, the said Bishop, Priests, and Deacons, whose names are hereunto subscribed, do utterly protest against any such invasion of this Church and Realm; and we do declare that the Church recognized by law in this land is the ancient Apostolic Church thereof, possessing the ancient faith, true sacraments, and a lawful ministry; and that her Bishops and Clergy are the Bishops and Clergy thereof by unbroken descent from the Holy Apostles; and that the missionaries of the Bishop of Rome within this land, who are striving to withdraw the people from the communion of the English Church, are intrusive and schismatical; and we protest before God and His Church against these schismatical claims and proceedings, as also against their doctrine and teaching, as being, on many points of faith and practice, contrary to God's Word, and the teachings of the Univer-

sal Church. . . . And we declare that the Church of England did, at the Reformation, make and hath for three hundred years continued its protest against the claim of the said Bishop of Rome to exercise jurisdiction over the Church Universal, and over this Church of England in particular, and also against the false doctrine of the Church of Rome, and that we do now renew and continue the same protest. And we do solemnly warn all Christian people, committed to our charge, that they yield no obedience to the so-called Bishops now thrust into our land, under pain of incurring all the guilt of willful schism."

In transmitting the above document to the Diocesan Convention of North Carolina, Bishop Ives declared that this action by the ecclesiastical authorities of the Diocese of Oxford had his "full, unreserved and hearty approval and concurrence," and that it was his conscientious conviction that "our branch of the Church styled the Protestant Episcopal Church in the United States, and standing upon the same firm basis with the mother Church of England, belongs to that portion of Christ's body which is the most scriptural, primitive and truly Catholic in its character; and that no one, embraced by holy baptism within its pale, can depart from it without the grievous sin of doing despite to the Holy Ghost."

At the same Diocesan Convention of North Carolina above alluded to (that of 1851) the Committee, which had been appointed for the purpose of endeavoring to reconcile the differences between the Diocese and its Bishop, reported its findings. This report, followed by the Bishop's own certificate of its correctness, was in these words:

"The Bishop said to the Committee that it might be considered humiliating in him to offer to the Committee the statement he was now about to make, but a sense of duty, both to himself and to the Church, compelled him to do so. That it had been at one time a very favorite idea with him to bring about a union of the Roman, the Greek, the Anglican, and the American Churches; and that, in his zeal for Catholic union, he had overlooked the difficulties in the way, which he was now satisfied were insuperable. That this tendency of his mind toward a union of the Churches had been greatly increased, and his ability to perceive the difficulties in the way had been diminished, by a high state of nervous excitement arising either from bodily

disease or a constitutional infirmity. That, in the pursuit of his favorite idea, he had been insensibly led into the adoption of opinions on matters of doctrine, and to a public teaching of them, of the impropriety of which he was now fully satisfied; and, upon a review of those opinions, wonders that he should ever have entertained them. That this change in his views has been brought about in part by a return to a more healthy condition of mind and body, but mainly from having perceived the tendency of those doctrines to the Church of Rome, as sad experience has shown in the cases of Arch-Deacon Manning and others. That among the effects of his desire to bring about this union of the Churches, he was induced to tolerate the Romish notion of the Invocation of Saints, as expressed in his letter to the Rev. C. F. McKee, which expressions he now retracts and would denounce as strongly as any one. That on the subject of auricular confession and absolution, whatever extravagancies of opinion or expression he may have heretofore indulged, he now holds that confession to a priest is not necessary to salvation; and that he does not believe in judicial absolution, or the power of the priest to forgive sins. Nor does he hold that the absolution recognized by the Protestant Episcopal Church is merely declaratory, but that the priest is therein an instrument through whom pardon is transmitted to the penitent, while its efficacy does not in any degree depend upon the volition or intention of the priest. That absolution is not essentially necessary to the forgiveness of sins, but that it is important when practicable to obtain public absolution as contained in the ritual of our Church, which is the only absolution that he holds proper, except in those cases in which that is impracticable. That he had at one time, under the influences before mentioned, entertained doubts whether our branch of the Church was not in a state of schism. That he had never gone so far as to believe that it was, but merely entertained doubts. He was now satisfied, beyond a doubt, that she was not in schism. That he had never held the doctrine of the real presence in the Holy Communion, as synonymous with transubstantiation, but, on the contrary, had always abhorred it. He admitted that, on a review of some of his writings, he had become satisfied that he had exposed himself to misconstruction by the use of the term 'real presence,' which was in the Romish Church synonymous with transubstantiation. But in the use of the term 'real presence,' he had in mind only the spiritual presence of Christ. That the term *spiritual presence* was the only one proper to be used, as the general expression 'real presence' was, in the present state of the Christian world, liable to be understood as asserting Christ's bodily presence in the Eucharist—being used by the Romish Church to express its idea of transubstantiation. And that the spiritual presence of Christ in the Eucharist is all that our Church teaches, and would recommend the use of that expression instead of real presence."

Under this report was a signed endorsement by the Bishop in the following words:

"The above is correct. L. S. IVES."

This same Committee also reported that the Bishop had disclaimed having had anything to do with the authorship of the tract called *The Voice of the Anglican Church on Confession*; but he admitted that, while in New York, on learning that such a compilation had been made by two clergymen in whom he had entire confidence, he determined (without verifying its quotations) to publish it as an appendix to his sermons. When he ascertained its true character, however, he immediately countermanded its publication, and regretted ever having had anything to do with it. As to the "Order of the Holy Cross," that society had not existed in North Carolina since the Salisbury Convention, said the Bishop; and he further declared that, from his observation of past results upon the minds of young men, he was satisfied that no vows ought to be taken in the Protestant Episcopal Church except those expressly allowed or required by its ritual. Valle Crusis, he added, was now only a mission station.

After the adjournment of the Diocesan Convention of 1851, Bishop Ives continued in his ministry, performing the duties of the Episcopate as though no troubles had existed between him and his Church. The next Diocesan Convention met (May, 1852) in Fayetteville, and the Bishop was there present. In his journal he gave the usual account of his visitations throughout the Diocese, prefacing the same with exhortations to the clergy and laity of "our branch of the Church Catholic" to be faithful to the teachings of the Book of Common Prayer, which he declared was based absolutely upon the teachings of Scriptures. He added: "But do not misapprehend me. It is far from my intention to teach that the Prayer Book has any truth or value independent of God's Word. For my conviction is that its truth and value are identical with that Word, and come solely from it, as the source of all that is necessary, either to be

believed or practiced, for the salvation of men. And further, when the Prayer Book is assailed by its enemies as unscriptural, I maintain that we are to go to the Scriptures for its defense."

Nothing of especial note happened at the above Convention, but some months later (September 27, 1852) Bishop Ives addressed a communication to the Standing Committee of the Diocese, stating that, on account of the ill health of both Mrs. Ives and himself, he wished to obtain a leave of absence from the Diocese for six months after the 1st of October, with an advance of \$1,000 on his salary, his intention being to spend that time in travel. This request being granted, he placed in the hands of the same committee the following communication:

I hereby authorize the Standing Committee of North Carolina, in my absence from the Diocese, to invite any Bishop of the Protestant Episcopal Church in the United States to perform Episcopal duty in my place.

Raleigh, September 30, 1852.

L. SILLIMAN IVES,
Bishop of North Carolina.

Shortly after writing the communication just quoted Bishop Ives embarked for Europe; and, almost immediately after his arrival, repaired to the city of Rome, where, on Christmas day, 1852, he formally renounced the Church in which he was Bishop and made submission to the Pope. As has already been shown, he had assigned the ill health of himself and his wife as the reason for wishing to go abroad, and had secured permission to draw \$1,000 in advance on his salary for traveling expenses; yet a Roman Catholic paper published in France, *L'Univers*, stated at the time that he had really gone to Europe with the secret and pre-arranged purpose of taking the course which he did. The statement in this paper—a translation of which appeared in the *Churchman* and which is reproduced in Doctor Seabury's work *The Continuity of the Church of England*—was as follows:

"Dr. Ives left America some weeks ago, to go and make his solemn abjuration of the errors of Protestantism at the feet of the Sovereign Pontiff. Before his departure he gave his retraction into the hands

of the Archbishop of New York, and participated in the sacraments of the Church; but the venerable convert wished this act to be kept secret in order to procure from Pius IX. the sweet consolation of himself receiving him into his flock. However, considering the possibility that he might be lost on his voyage, Dr. Ives gave to Archbishop Hughes his abjuration in writing, furnished with the most incontestible characters of authenticity, in order that this document might be made public in case of accident."

Three days before formally making his submission to the Pope, Bishop Ives addressed a letter to the Diocese of North Carolina in these words:

ROME, December 22d, 1852.

For the Convention of the Protestant Episcopal Church, in the Diocese of North Carolina:

DEAR BRETHREN: Some of you, at least, are aware that, for years, doubts of the validity of my office as Bishop have at times harassed my mind and greatly enfeebled my action. At other times, it is true, circumstances have arisen to overrule these doubts and to bring to my mind temporary relief. But it has been only temporary, for, in spite of my resolutions to abandon the reading and use of Catholic books, in spite of earnest prayers and entreaties that God would protect my mind against the disturbing influence of Catholic truth, and in spite of public and private professions and declarations, which, in times of suspended doubt, I sincerely made to shield myself from suspicion and win back the confidence of my Diocese, which had been well nigh lost; in spite of all this and of many other considerations, which would rise up before me as the necessary consequence of suffering my mind to be carried forward in the direction in which my doubts pointed, these doubts would again return with increased and almost overwhelming vigor—goaded me at times to the very borders of derangement. Under these doubts I desired temporary repose from duties that had become disquieting to me, and determined to accompany Mrs. Ives, whose health demanded a change of climate, in a short absence abroad. But absence has brought no relief to my mind. Indeed, the doubts that disturbed it have grown into clear and settled *convictions*—so clear and settled that, without a violation of conscience and honor and every obligation of duty to God and His Church, I can no longer remain in my position. I am called upon, therefore, to do an act of self-sacrifice, in view of which all other self-sacrificing acts of my life are less than nothing—called upon to sever the ties, which have been strengthened by long years of love and forbearance, which have bound my heart to many of you as was David's to that of Jonathan, and make that heart bleed as my hand traces the sentence which separates all pastoral relation between us

and conveys to you the knowledge that I hereby *resign* into your hands my office as Bishop of North Carolina; and, further, that I am determined to make my submission to the Catholic Church.

In addition, my feelings will allow me only to say that, as this act is earlier than any perception of my own, and antedates by some months the expiration of the time for which I asked leave of absence, and for which I so promptly received from members of your body an advance of salary, I hereby renounce all claim upon the same, and acknowledge myself bound, on an intimation of your wish, to return whatever you may have advanced to me beyond this 22d day of December.

With continued affection and esteem, I pray you to allow me still to subscribe myself,

Your faithful friend,

L. SILLIMAN IVES.

In due time the above communication was laid before the Diocesan Convention which assembled in Christ Church, in the city of Raleigh, during the month of May, 1853. That body, upon receipt of the Bishop's letter, elected a successor in the person of the Reverend Thomas Atkinson, D. D.—Doctor Atkinson receiving twenty out of the twenty-seven votes cast on the last ballot, which occurred on May 28th. A committee was also appointed to report the circumstances, connected with the defection of Bishop Ives, to the next General Convention of the Church. This General Convention assembled in the city of New York in the month of October, 1853, and received official notice, in due form, of the above matter. Before consecrating a successor to Bishop Ives—whose resignation did not fulfill, in its form, the requirements of the canon law of the Church—the General Convention proceeded formally to vacate his office by a sentence of deposition as follows:

"WHEREAS, Levi Silliman Ives, D. D., Bishop of the Protestant Episcopal Church in the United States, in the Diocese of North Carolina, in a communication under his proper hand, bearing date 'Rome, December twenty-second, one thousand, eight hundred and fifty-two,' avowed his purpose to resign his 'office as Bishop of North Carolina' and further declared that he was 'determined to make his submission to the Catholic [meaning the Roman] Church';

"AND WHEREAS, There is before the Bishops of the Protestant Episcopal Church in the United States, acting under the provision of Canon First of 1853, satisfactory evidence that the said Levi Silliman

Ives, D. D., has publicly renounced the communion of the Church, and made his submission to the Bishop of Rome, as Universal Bishop of the Church of God and Vicar of Christ upon earth, thus acknowledging these impious pretensions of that Bishop, thereby violating the vows solemnly made by him, the said Levi Silliman Ives, D. D., at his consecration as a Bishop of the Church of God, abandoning that portion of the flock of Christ committed to his oversight, and binding himself under anathema to the anti-Christian doctrines and practices imposed by the Council of Trent upon all the Churches of the Roman Obedience :

"BE IT THEREFORE KNOWN, That on this fourteenth day of October, in the year of our Lord one thousand, eight hundred and fifty-three, I, Thomas Church Brownell, D. D., LL. D., by Divine permission, Bishop of the Diocese of Connecticut, and Presiding Bishop of the Protestant Episcopal Church in the United States, with the consent of a majority of the members of the House of Bishops, as hereinafter enumerated, to-wit, William Meade, D. D., Bishop of the Diocese of Virginia; John Henry Hopkins, D. D., Bishop of the Diocese of Vermont; Benjamin Bosworth Smith, D. D., Bishop of the Diocese of Kentucky; Charles Pettit M'Iwaine, D. D., D. C. L., Bishop of the Diocese of Ohio; George Washington Doane, D. D., LL. D., Bishop of the Diocese of New Jersey; James Hervey Otey, D. D., Bishop of the Diocese of Tennessee; Jackson Kemper, D. D., Missionary Bishop of Wisconsin and the Northwest; Samuel Allen McCoskry, D. D., D. C. L., Bishop of the Diocese of Michigan; William Heathcote DeLancey, D. D., LL. D., D. C. L., Bishop of the Diocese of Western New York; William Rollinson Whittingham, D. D., Bishop of the Diocese of Maryland; Stephen Elliott, Jr., D. D., Bishop of the Diocese of Georgia; Alfred Lee, D. D., Bishop of the Diocese of Delaware; John Johns, D. D., Assistant Bishop of the Diocese of Virginia; Manton Eastburn, D. D., Bishop of the Diocese of Massachusetts; Carlton Chase, D. D., Bishop of the Diocese of New Hampshire; Nicholas Hanmer Cobbs, D. D., Bishop of the Diocese of Alabama; Cicero Stephens Hawks, D. D., Bishop of the Diocese of Missouri; George Washington Freeman, D. D., Missionary Bishop of the Southwest; Alonzo Potter, D. D., LL. D., Bishop of the Diocese of Pennsylvania; George Burgess, D. D., Bishop of the Diocese of Maine; George Upfold, D. D., Bishop of the Diocese of Indiana; William Mercer Green, D. D., Bishop of the Diocese of Mississippi; Francis Huger Rutledge, D. D., Bishop of the Diocese of Florida; John Williams, D. D., Assistant Bishop of the Diocese of Connecticut; Henry John Whitehouse, D. D., Bishop of the Diocese of Illinois; and Jonathan Mayhew Wainright, D. D., D. C. L., Provisional Bishop of the Diocese of New York, and in the terms of the Canon in such cases made and provided, do pronounce the said Levi Silliman Ives, D. D., *ipso facto* deposed, to all intents and purposes, from the office

of a Bishop of the Church of God, and from all the rights, privileges, powers, and dignities thereunto appertaining.

"In the name of the Father, and of the Son, and of the Holy Ghost—Amen!"

THOMAS CHURCH BROWNELL,

Bishop of the Diocese of Connecticut, and Presiding Bishop."

Speaking, many years later, of the above action by the General Convention in 1853, the *Churchman*, in its issue of January 15, 1881, said: "None who witnessed it will ever forget the solemn scene in the House of Deputies when, with both Houses standing around and before him, the venerable Presiding Bishop Brownell pronounced sentence of deposition on the late Bishop of North Carolina." Three days after the above-quoted sentence of deposition was pronounced, the Reverend Doctor Atkinson was duly consecrated Bishop of North Carolina.

When the Diocesan Convention of North Carolina met at Wilmington in 1854, a communication was laid before that body from the Reverend John Murray Forbes (a convert to the Church of Rome, who later returned to the Anglican faith), wherein the writer stated that he had been authorized by Doctor Ives to tender a return of such money as had been advanced beyond the time when he relinquished his Bishopric, this being estimated by him as about \$750. Thereupon the President of the Standing Committee was directed to advise Doctor Forbes that the Diocese made no demand upon Doctor Ives for this money, but left the matter for him to act upon as he might deem right; and that the treasurer of the Diocese, Charles T. Haigh, was authorized to receive any sums which might be due it. This seems to have closed the incident, as reports of the treasurer, in the several succeeding years, fail to record the receipt of such money.

If, in the prime of his influence and usefulness, Doctor Ives had suddenly embraced the faith of Rome when no one suspected his fidelity to the Church wherein he held a Bishopric, it would have been considered a great loss to the latter com-

munion. Coming, as it did, however, after nearly four years of instability and secret evasion on his part, with well-grounded suspicion and distrust on the part of his people, it resulted in benefit rather than injury to the Church from which he took his departure. In the report on the State of the Church in North Carolina, made to the General Convention of 1853, it was said: "It would be difficult to find a single person in North Carolina whose allegiance to the Church has been at all shaken by the apostacy of her late Bishop. On the contrary, it is believed that all members, having been tried, have come forth stronger in the faith and stronger in love to the Church." Three years later a report of the same character, to the General Convention of 1856, was made in these words: "The apostacy of the late Bishop produced far less disastrous results than might have been anticipated from the authority of his office and the love and influence which he once personally enjoyed in his Diocese. It is probable, indeed, that his open defection, as compared with his former equivocal course, was a relief rather than a blow to the Church, by putting an end to paralyzing fears and jealousies, and restoring confidence and affection among our own household of faith, and on the part of the community towards our entire body. It is not known that a single person in the Diocese has followed the example set them by one once so loved and honored." This report slightly errs in saying that not a single person followed the example of Bishop Ives when he renounced the Anglican communion and became a Roman Catholic. His wife took the same step, as did also Mrs. Benjamin Dickens (formerly Miss Ella Eaton) a lady from North Carolina who went to Europe with Bishop and Mrs. Ives. Mrs. Dickens was a half-sister of Attorney-General William Eaton, Jr. After staying in Italy a while she contracted such an aversion for Roman Catholicism that she returned to North Carolina, and—wishing to go to the antipodes in religious doctrine—joined the Baptists. She remained a Baptist for some time, and later returned to the

Episcopal Church. Her second husband was Peter Hansborough Bell, former Governor of the State of Texas, who spent his last years at Littleton, North Carolina. Mrs. Bell died in July, 1897, at Littleton, and her funeral services were conducted by the Reverend Girard W. Phelps, Rector of Saint Alban's Church.

Mention has already been made of the statement, in 1850, by the physician of Bishop Ives, that his mind had been affected by the long attack of fever from which he had suffered, and the Bishop's own statement that some of his past actions were due to "a high state of nervous excitement, arising either from bodily disease or a constitutional infirmity," as well as his belief that he later attained "a more healthy condition of mind and body." In the *American Church Review*, of April, 1853, was a long account of the Bishop's various inconsistencies before he took final leave of the Church. The editor of that periodical expressed the opinion that Bishop Ives was mentally unbalanced, this opinion being based not only upon the Bishop's own actions, but upon the fact that the affection was hereditary in his branch of the Ives family. After stating that the Bishop's own father had drowned himself in a fit of insanity, that one of his father's sisters had been violently insane at times, and other members of the family more or less affected, the editor submitted his article to the inspection of Bishop Ives's own brother (then holding the office of Probate Judge in Wallingford, Connecticut), and the latter gentleman authorized the publication, along with the article, of a statement from himself as follows:

WALLINGFORD, CONN., Feb. 25th, 1853.

To the REV. MR. RICHARDSON,
Editor of the *Church Review*.

SIR: The statements which you have read to me, and which you propose to publish, of a constitutional tendency to mental derangement in my father's family, and also of certain facts in proof of such a tendency, I have no hesitation in saying are fully sustained by my own personal knowledge; nor have I any doubts that the conduct of

Bishop Ives, in his late defection to Rome, must be attributed, at least in part, to that same cause, viz.: a hereditary tendency to mental derangement, aggravated by disease and by great excitement.

I am, very respectfully, your obedient servant,

EBENEZER H. IVES.

How long Doctor Ives remained in Rome we are unable to say with certainty. He was there in February, 1854. Later in the same year he published a volume entitled *The Trials of a Mind in its Progress to Catholicism*. After much argument and many citations to justify the course he had pursued, Doctor Ives says in the conclusion of this work:

"The last year and a half of my episcopate was, I can truly say, the most trying, the most painful period of my life, although one of apparent quietness, official success, and restored confidence. After the immediate effects of my convention in the Spring of 1851 (which, as you will remember, resulted in a reconciliation between myself and the disaffected part of my Diocese) had passed off, and my mind, no longer pressed down by a weight of sore trial, had time to react, it came up at once, and, to my own surprise, to its former level of Catholic belief; indeed, it was like waking from a pleasant dream to a frightful reality. I had actually flattered myself into the belief that my doubts had left me, and that I could henceforward act with a quiet conscience on Protestant ground. But, on recovering from the stupefaction of overmuch sorrow, I found myself fearfully deceived; found that what I had taken for permanent relief of mind was only the momentary insensibility of opiates or exhaustion. When I came again to myself, however, I was visited with reflections which no man need envy. The concessions I had made, in good faith at the time, for the peace of the Church, and, as I had falsely supposed, for my own peace, rose up before me as so many concessions, and cowardly ones too, to the god of this world. So that I can say, with the deepest truth, that the friendliness which greeted me, on my subsequent visitation through my diocese, was most *unwelcome* to my heart. Every kind word of those who had spoken against the truth seemed a rebuke to me, every warm shake of the hand to fall like ice upon my soul. I felt that I had shrunk publicly from the consequences of that truth which God had taught me—felt that I had denied that blessed Master who had graciously revealed Himself to me. But blessed be His name for that grace which moved me to 'weep bitterly.' Persecution for Christ's sake would then have been balm to my wounded conscience. And nothing, I think, but the precarious state of one whom I had vowed to 'keep in sickness as well as health' prevented an earlier avowal of my disquietude and an earlier abandonment of my diocese.

"For all this suffering, however, God forbid that I should blame any one but myself. Others may have acted according to their conscientious convictions; I *resisted* mine, and on grounds that would not bear the test of calm reflection, and how much less the light of Eternity! I ought to have known myself better; ought to have known the way of God's grace and truth better.

"And now, dear brethren, I have only to add, take warning by my sufferings; take courage by my blessings; take example from Him 'who endureth the cross, despising the shame, and is set down at the right hand of God.' The scenes of earth will soon be past, and we shall then feel the true force of our Lord's words, 'He that forsaketh not all that he hath cannot be my disciple.'

"I have loved you well; I have labored for you earnestly; and now I feel it to be a privilege, too great for human tongue to express, to be able each day to plead in your behalf the sacrifice of a present God and Savior; yea, to plead that He may ere long, through the riches of His own mercy and the power of His condescending love, make you partakers of the new and unutterable joy which I now feel, when I declare before God that 'I BELIEVE ONE CATHOLIC AND APOSTOLIC CHURCH.'"

The death of ex-Bishop Ives occurred in the town of Manhattanville, New York, on the 13th day of October, 1867. An obituary notice in the *New York Herald*, re-printed in a Raleigh paper, the *Daily Sentinel*, several days later (October 18th), says of the closing years of his life:

"After his return to America [from the city of Rome], he became Professor of Rhetoric in St. Joseph Theological Seminary, and lectured in the convents of the Sacred Heart and the Sisters of Charity. He also occasionally lectured in public, and served as an active President of a Conference of St. Vincent de Paul. About ten years ago he conceived the idea of founding a home in this city for vagrant and orphan children of Catholic parentage; and, having obtained the approval of Archbishop Hughes, set energetically to work to carry out his design. The result of his philanthropic labors was the establishment of the Catholic Male Protectorate and the House of the Holy Angels, two of the most deserving charitable institutions of this State. They were first located in New York, but were afterwards removed to Westchester County, where they are now in operation. Both were under the charge and direction of the Society for the Protection of Destitute Catholic Children, of which the deceased was President from its incorporation till his death. Dr. Ives was a very able gentleman and eloquent speaker, and his death will be much lamented by our Catholic community and by the public in general."

About the year 1844, the Reverend Aldert Smedes, D.D., Rector of Saint Mary's School at Raleigh, engaged William Hart to paint a full-length portrait of Bishop Ives. This portrait (which still hangs in the parlor at Saint Mary's) represents him in the act of administering the rite of confirmation to a class of four girls. Another oil portrait of Ives is in the Catholic Protectory at Westchester, New York. A very handsome engraving of the Bishop, as he appeared in his younger days, is in the vestry room of Christ Church at Raleigh; still another engraved likeness (much smaller) was made after he renounced Anglicanism, it being labeled "Rt. Rev. L. S. Ives, Ex-Bishop of N. Carolina." The picture last mentioned is reproduced in Bishop Perry's *History of the American Episcopal Church*.

One of the sons of the above-mentioned Doctor Smedes was named Ives Smedes in honor of Bishop Ives, and usually was called by the playful sobriquet of "Bish," in consequence of being the namesake of a Bishop. He was Adjutant of the Seventh North Carolina Regiment in the Confederate Army and fell mortally wounded at the Battle of Chancellorsville.

Among the published works of Bishop Ives were the following: *Humility a Ministerial Qualification* (a commencement address, June 28, 1840, to the students of the General Theological Seminary), 22 pages, New York, 1840; *The Introductory Address of the Historical Society of the University of North Carolina* (delivered in the chapel of the University, June 5, 1844), 18 pages, Raleigh, 1844; *The Struggle of Sense Against Faith* (sermon delivered October 2, 1844, before the General Convention in St. Andrew's Church, Philadelphia), 24 pages, Philadelphia, 1844; *The Apostles' Doctrine and Fellowship*, 190 pages, New York and Philadelphia, 1844; *The Obedience of Faith*, 161 pages, New York, 1849; *The Trials of a Mind in its Progress to Catholicism*, 233 pages, New York, Boston, Montreal and London, 1854. In addition to these works, and possibly others, Bishop Ives was the author of a *Catechism* and

a *Manual of Devotion*, which the present writer (not having seen) cannot describe in detail.

The remains of Ex-Bishop Ives are interred in the grounds of the Catholic Protectory, in Westchester County, New York, where a monument, erected to the memory of himself and his wife, contains the following inscription on the face:

Cineribus et Memorix
LEVI SILLIMAN IVES,
qui
quæ circumspicis
auctor instituit
fautor fovit
gnaviter præses primus rexit
vixit an LXXI.
Obiit XIII Oct. A. D. MDCCCLXVII.

—
In pace.
—

Curatores grat. anim. posuere.

—
LEVI SILLIMAN IVES.
—

The other inscriptions are in English, the reverse side of the monument containing these words:

Here repose the remains of
L. SILLIMAN IVES,
The zealous advocate and
first President of the Society
for the Protection of
Destitute Catholic Children.
In obedience to his dying request
his body is interred near the children
to whose welfare he devoted the
last hours of his life.

His many sacrifices in his Master's
service are too well known to need
a special record here.
May he rest in peace.

On the left side of the tomb this record appears:

LEVI SILLIMAN IVES, LL.D.,
Born in Meriden, Conn.,
September 16, 1797.
Was Bishop of the Episcopal Church
in North Carolina for 21 years.
Was received into the
Holy Roman Catholic Church
in the City of Rome,
in the year 1852.

The death of Mrs. Ives occurred a little over four years before
that of her husband, and on his monument are inscribed the
following lines in memory of her:

REBECCA HOBART,
beloved wife of
LEVI SILLIMAN IVES.
Born, February 6, 1803.
Died, August 3, 1863.
Was received into
the H. R. C. Church
in the City of Rome,
in the year 1853.

Judged by the results of his ministry, Bishop Ives should
always be remembered with kindness by members of the Episco-
pal Church. His labors brought hundreds into that church;
and, when he left it, two women went with him—one his wife,
and the other a temporary convert who afterwards came back to
the communion she had left, after spending a while with the
Baptists on the way.

In view of the fact that it was not intended for humor, one of the most amusing passages which the present writer has ever seen in print is an account of the defection of Bishop Ives in a Roman Catholic history entitled *Catholicity in the Carolinas and Georgia*, by the Reverend J. J. O'Connell, O.S.B. That work gravely states: "The return of Dr. Ives to the Church was the most stunning blow that Protestantism ever received in America. The manly step unsettled the faith of many, if they had any. The institution never recovered from the shock; it was the prophecy of its dissolution. When a man of Dr. Ives's social standing, conceded abilities, blameless life and learning, the pride of the aristocratic Anglican Church and the foremost man among its hierarchy, laid down the insignia of a usurped office at the feet of the successor of St. Peter, a blow was dealt at the head of the decaying fabric that felled it to the ground like the idol in the temple of the Philistines." Overlooking the reference to the Anglican Church as a "decaying fabric" (as such language is hardly worth noticing) one may well stand appalled at "the most stunning blow that Protestantism ever received in America" when Bishop Ives "unsettled the faith of many" by carrying under his leadership to the Church of Rome a vast multitude consisting of his wife and Mrs. Dickens, the latter half of which aforementioned multitude afterwards returned to the Church which she had left.

Though unable to make the Pope an offering in the shape of converts, Bishop Ives seemed determined not to take leave of the Vatican without depositing therein some memorial of his submission to papal authority; so he presented to the Holy Father an episcopal signet-ring and his surplice. These relics of the former Bishop are still proudly preserved in Rome, to keep in remembrance the return, to the true fold, of a wanderer from the flock of Saint Peter.

In conclusion we may say that out of the defection of Bishop Ives there grew indirectly one of the greatest blessings which

ever came to the Diocese of North Carolina—in fact, to the whole American Church—for to his vacated chair was elected Thomas Atkinson, the best beloved Bishop who ever presided over the Church in North Carolina, and to whom the Church throughout the nation largely owes the fact that it was not rent in twain by the sectional controversies which grew out of the War between the States. When Bishop Atkinson had reached the age of sixty-five, and the Diocese of North Carolina had so grown under his wise and benign leadership as to require the aid of an Assistant Bishop in carrying on his good work, the Reverend Doctor Lyman was chosen for that purpose in 1873; and, at his consecration, a sermon was preached by the Right Reverend Henry Champlin Lay, Bishop of Easton, who (during the course of his remarks) referred to Bishop Ives in terms with which we may well close this sketch: “He departed, but without a following, and the Diocese rallied from the blow; and, to its honor, gave its undiminished confidence to his successor in the deserted chair. None has a word or thought of bitterness as he thinks of the stranger grave where now repose the relics of one whom North Carolina would once have dutifully enshrined—the bones of the man of God still honored for many a ‘saying which he cried in the word of the Lord,’ in his best days, against sin and folly. We respect ‘the trials of a mind,’ disordered, we know not how much, in its hidden machinery. We forgive the attempted injury, and his good we bury not with his bones.”



Bishop Atkinson.



THOMAS ATKINSON
THIRD BISHOP OF NORTH CAROLINA

Right Reverend Thomas Atkinson, our present subject. Alluding to the family of Bishop Atkinson, in a memorial sermon delivered shortly after his death, Bishop Lay said:

"His parents were Church of England people: they lived and died in our communion. But in their day the Church was at its lowest point of coldness and indifference. There were some able and earnest men of the Presbyterian Church, especially Dr. John H. Rice and Dr. Benjamin H. Rice, who labored with much success in Southern Virginia in awakening men to religious earnestness. The Atkinsons, while they adhered to the parish church, and there frequented the Holy Communion three times a year, came under the influence of these ministers, and were largely guided by them in their spiritual life. Bishop Atkinson was baptized in the Episcopal Church: some of the children, later born, received baptism at the hands of Presbyterian ministers, and thus the family became divided. The Bishop and two of his brothers remained in the Church of their fathers: while three of the brothers, of whom two survive, took Presbyterian orders, and have been beloved and efficient ministers in that communion. The sisters are divided in like manner in their ecclesiastical relations. . . . It could not but be a pain and grief to all members of the family that, in anything which effected their religious life, there should be difference of opinion. But no shadow ever came, by reason of such difference, over the peace and happiness of their homes. I doubt whether in all the land could be found a large family of brothers and sisters so devoted to each other, so delighting in each other's company, so sympathizing in each other's joys and sorrows, so ready to seek fraternal advice, so free to utter all their minds on all subjects at each other's fireside, kindly and courteously but without reserve."

The Presbyterian clergymen, to whom Bishop Lay refers in the above-quoted extract as brothers of Bishop Atkinson, were the Reverend William Mayo Atkinson, the Reverend John Mayo Pleasants Atkinson (President of Hampden-Sidney College, who commanded a detachment of his students in the Confederate Army), and the Reverend Joseph Mayo Atkinson. The last named gentleman settled in North Carolina and spent his closing years in Raleigh, where he was greatly beloved and venerated. Lucy Fitzhugh Atkinson, sister of the Bishop, married the Reverend Chuchill J. Gibson, D.D., and was mother of the Right Reverend Robert Atkinson Gibson, Bishop of Virginia.

The above-mentioned Bishop Lay was closely connected by marriage with Bishop Atkinson, having married his niece, Elizabeth Withers Atkinson, daughter of Roger B. Atkinson.

For a genealogy of the Atkinson family, more in detail than the limits of the present sketch will allow, we refer the reader to a work by the Reverend Philip Slaughter, entitled *A History of Bristol Parish*.

The Right Reverend THOMAS ATKINSON, D. D., LL. D. (*Cantab.*), third Bishop of North Carolina and fifty-eighth in the succession of the American Episcopate, was born on his father's estate, Mansfield, near Petersburg, in Dinwiddie County, Virginia, on the 6th of August, 1807. After due preparation in local schools he became a student at Yale. While at this institution a number of his college-mates, indulging in boyish dissipation, went on a spree; and, becoming boisterous, raised some disturbance, though no mischief of a serious nature was perpetrated. Young Atkinson was not connected with this outbreak in any way, though all of the participants therein were known to him. On being summoned before the faculty, he was ordered to divulge their names, and this he respectfully but firmly refused to do, saying he did not deem it consistent with honor to act the part of a spy or informer. He was then given his choice between making known the names of the offenders or leaving college. He chose the latter alternative—which, it may be added, met with the entire approbation of his parents. Late in life, while referring to the matter, Bishop Atkinson said he had never seen cause to regret the action he took on that occasion.

After leaving Yale, young Atkinson entered Hampden-Sidney College, in the State of Virginia, and graduated therefrom with the honors of his class, at the age of eighteen, September 28, 1825. In selecting a profession he made choice of the law, and pursued his studies under Judge Henry St. George Tucker, of Winchester, Virginia. In 1828, he was licensed to practice. He remained at the bar eight years, and then decided to enter

the sacred ministry. At Christ Church, in the city of Norfolk, on November 18, 1836, he was ordered deacon by the Right Reverend William Meade (then Assistant Bishop), and was later ordained to the priesthood by the Right Reverend Richard Channing Moore, Bishop of Virginia, in Saint Paul's Church, Norfolk, May 7, 1837. During his diaconate he was Assistant Rector of Christ Church in Norfolk; and, upon his elevation to the priesthood, became Rector of Saint Paul's, in the same city, remaining in the latter station nearly two years. About the end of the year 1838 he accepted a call to Lynchburg, becoming Rector of Saint Paul's Church in that city, and remained there until 1843. During the year last named he became Rector of Saint Peter's Church, in Baltimore, succeeding the Reverend John Prentiss Kewley Henshaw, who had resigned to become Bishop of Rhode Island. Scarcely had Mr. Atkinson taken up his new charge in Baltimore when he was elected Bishop of Indiana. This high office he declined, and remained in his Baltimore pastorate, daily growing in the love and esteem of the people of that good city, and adding to the splendid reputation he had already acquired. In 1846, he was again elected Bishop of Indiana, and again he declined. The reasons for the refusals of Doctor Atkinson to accept the Bishopric of Indiana are interestingly given by Bishop Cheshire in his address on "Bishop Atkinson and the Church in the Confederacy," delivered at the laying of the corner-stone of the Church of the Holy Comforter (a memorial to Bishop Atkinson) in Charlotte, North Carolina, on the Feast of the Transfiguration, August 6, 1909. The first refusal, in 1843, says Bishop Cheshire, was a simple expression of his unpreparedness, he having come into the ministry from the bar only six years before. As to the renewed call, in 1846, Bishop Cheshire continues:

"This second election seemed to carry with it a strong presumption of a providential call to that work, and his mind was adjusting itself to what seemed an inevitable duty, when he received a letter from an

old Lynchburg friend, who for some years had been living in Indiana. This friend had left Virginia because his intense dislike of slavery had made him unwilling any longer to live in contact with it. Bishop Atkinson himself had a strong sense of the disadvantages and evils of slavery, though he was also sensible of the difficulty of finding any just and practicable means of abolishing it in the South. He had freed all his own slaves who wished to be freed and to go to the free States, and had kept only those who voluntarily chose to remain in the South. His old friend wrote expressing the pleasure he anticipated in seeing him Bishop of Indiana, and begged him to bring his family to his house, and to make his house his home there until he should have leisure to make his permanent arrangements. He then added that the Bishop must be prepared to live and work in a community where the feeling against slavery and slave owners was becoming so inflamed and bitter, that the writer of the letter as a Southern man, though opposed to slavery, found himself in a painful and embarrassing position.

"This letter caused him to decline for a second time the call to Indiana. Little as he was attached to the institution of slavery, and thankful as he could have been to see it justly and peacefully abolished, he felt quite sure that, if in Indiana his friend could not live in comfort on account of the state of public feeling, he could not hope to be happy and contented in his work, since he would probably, as time went on, find himself more and more out of sympathy with his people on the great and absorbing question of the day.

"In the year 1853 the Diocese of South Carolina was to elect a Bishop. There was a strong feeling in favor of electing the Rev. Dr. Atkinson. But rumors had reached that State as to his feeling about slavery, and prominent persons in that Diocese communicated with him, asking for an expression of his views on the subject. He replied promptly in effect that he felt slavery to be a disadvantage, though he could not see how to get rid of it. But he declared that if it came to a choice between slavery and the Union, he should say let slavery go, and preserve the Union of the States. That is, as I remember, the substance of his reply. This letter, he said, prevented his being elected Bishop of South Carolina; and Bishop Davis was chosen. My old friend General Thomas F. Drayton, told me that he was a member of the South Carolina Diocesan Convention of 1853, and well remembered the letter of Bishop Atkinson, which was made known to the members of the Convention, he himself having seen and read it; and he said but for that letter Bishop Atkinson would certainly have been their choice for Bishop."

So, as Bishop Atkinson afterwards remarked, he did not become Bishop of Indiana because he was not sufficiently opposed to slavery; and failed of election as Bishop of South Carolina because he was not sufficiently in favor of it.

In the year 1850, a controversy had arisen between some of the clergy in Maryland and their Bishop, the Right Reverend William Rollinson Whittingham, as to whether a Bishop, when making his visitation to a church, had the right to administer the Holy Communion and perform some other acts usually devolving upon the parish priest. In this absurd contention by the clergy, some went so far as to maintain that a proper respect for the just influence of the office of presbyter actually forbade that the communion office should be turned over to the Bishop. The pulpit and desk, however, they conceded might properly be at the Bishop's disposal through the courtesy of the priest in charge. "This controversy," says Bishop Lay, "was the burning question at the General Convention of 1850; and at that Convention, and in the preceding Diocesan Convention of Maryland, it fell to the lot of Dr. Atkinson, then Rector of St. Peter's, to vindicate the true ideal of the office of Bishop." Commenting upon the triumph of the Bishop of Maryland's contention, Bishop Lay adds in the above quoted discourse (his memorial sermon on Bishop Atkinson) that, if Whittingham and Atkinson had no other claim upon the Church's gratitude they would deserve to be ever held in honor for averting so great a calamity as that of the degradation of the Episcopate.

Shortly after the year 1850, some of Doctor Atkinson's parishoners in Saint Peter's Church, Baltimore, in conjunction with a number of their fellow-churchmen outside of that parish, decided to build an additional house of worship and invite him to become its Rector. The erection of Grace Church, on the corner of Monument street and Park avenue, was the result, and in this beautiful edifice Doctor Atkinson was officiating when called to the Bishopric of North Carolina in 1853.

Some years prior to his election to the Bishopric of North Carolina, Doctor Atkinson married (in January, 1828) Josepha Gwinn Wilder, daughter of John Wilder, of Petersburg, Virginia. He was survived by this lady, and also by all of his children—three in number—as follows:

I. Mary Mayo Atkinson, wife of the Reverend D. Hillhouse Buel, D.D., a clergyman who faithfully labored many years in and around Asheville, North Carolina, in the interests of education as well as religion.

II. John Wilder Atkinson, of Wilmington, North Carolina, a Colonel in the Confederate Army, who fought through the war and was at one time confined in the military prison on Johnson's Island, in Lake Erie; he has been three times married and has descendants.

III. Robert Atkinson, M.D., of Baltimore, Maryland, who retired in early manhood from the practice of medicine, and afterwards conducted a school for boys; he has been twice married, and one of his children is the Reverend Thomas Atkinson, at present a clergyman in the Diocese of Maryland.

In May, 1853, the Diocesan Convention of North Carolina met in Christ Church at Raleigh; and before this body was laid the letter of December 22, 1852, whereby Bishop Ives made known his intention of renouncing the communion of his Church and of becoming a Roman Catholic. While his letter did not accord with the formalities governing the resignation of Bishops, the Diocesan Convention resolved that his abandonment of the flock committed to his care and renunciation of the Anglican communion, were circumstances which in themselves worked a deposition from the ministry, and that the Bishopric was therefore vacant. Accordingly the convention proceeded to the election of a successor in the Episcopate, on May 28, 1853. The total number of votes cast was twenty-seven—eighteen, or two-thirds, being necessary for a choice. Those cast on the last ballot for the Reverend Thomas Atkinson, D.D., were twenty. The votes

for the Reverend Richard Sharpe Mason, D.D., were three; those cast for the Right Reverend Horatio Southgate, D.D.,* two; and two votes were blank. The Reverend Doctor Atkinson, having thus received the constitutional number of votes, was declared elected by the clergy, said election being unanimously concurred in by the lay delegates. In referring to the earlier ballots, before an election resulted, the *Semi-Weekly Raleigh Register*, of June 1, 1853, said: "The clergy divided, almost equally, between the Rev. Drs. Mason and Drane, the distinguished Rectors of Christ Church, Raleigh, and St. James' Church, Wilmington. More than thirty ballotings were had among the clergy before two-thirds of their number (the constitutional vote) united upon the Rev. Dr. Thomas Atkinson, of Baltimore. Drs. Hawks and Southgate also received a respectable vote."

Upon being advised of his election, Doctor Atkinson accepted the call. He said that, under the peculiar circumstances of the case, he felt it to be the will of God that he should now accept the high position which he had theretofore declined, though it involved separation from a happy home and many dear friends in Baltimore. He attended the General Convention of the Church in the city of New York, October, 1853, as a clerical deputy from the Diocese of Maryland, while at the same time his name was presented to the Convention for its consent to his consecration as Bishop of North Carolina. Action to this effect was postponed until Bishop Ives could be formally deposed, after which the consecration of the new Bishop took place in due form, October 17, 1853, in Saint John's Chapel. As much-honored guests at the General Convention of 1853 were two colonial dignitaries of the Mother Church of England, the Right Reverend George Trevor Spencer, D. D., former Bishop of Madras, in India, and the Right Reverend George Medley, D. D.,

* Though then officiating as Rector of the Church of the Advent, in Boston, Doctor Southgate had formerly been Bishop over the American missions in Turkey.

Bishop of Fredricton, in Canada, both of whom joined in the ceremony of the laying on of hands when Doctor Atkinson was consecrated Bishop, the American consecrators being the Right Reverend Thomas Church Brownell, D. D., LL. D., Bishop of Connecticut and Presiding Bishop; the Right Reverend Charles Pettit McIlvaine, D. D., Bishop of Ohio; the Right Reverend George Washington Doane, D. D., LL. D., Bishop of New Jersey; the Right Reverend Samuel Allen McCloskry, D. D., D. C. L., Bishop of Michigan; and the Right Reverend James Hervev Otey, D. D., Bishop of Tennessee. Another Bishop who received his consecration during the session of the General Convention of 1853, at the hands of both the American and English Bishops—though the personnel of his American consecrators slightly differed from Atkinson's—was the Right Reverend Thomas Frederick Davis, of South Carolina, who was a native of Wilmington, North Carolina, and a brother of the eminent lawyer, Honorable George Davis, afterwards Attorney-General of the Confederate States. A few months after the consecration of Bishops Atkinson and Davis, still another native North Carolinian was added to the House of Bishops when the Reverend Thomas Fielding Scott was consecrated Missionary Bishop of the territories of Washington and Oregon, on January 8, 1854. Bishop Scott's ministerial career began in Georgia, but he was born in Iredell County, North Carolina, March 12, 1807. He died in New York City on the 14th day of July, 1867.

After spending a short time in bidding farewell to his parishioners and other friends in Baltimore, Bishop Atkinson set out for North Carolina and arrived at Raleigh on Tuesday, the 8th of November, 1853. He preached his first sermon in that city at Christ Church on the following Sunday. On the evening of the same day he delivered a sermon in the chapel of Saint Mary's School, and confirmed twelve of its pupils. After laboring for something more than a month in North Carolina, Bishop Atkinson returned to Baltimore in December, and brought his family to their new home. In the following month (January, 1854) he

also visited New York, Philadelphia, Baltimore, and Richmond, holding services by invitation in each of these cities.

In May, 1854, while travelling in eastern North Carolina, Bishop Atkinson paid a visit to the ruins of Saint Thomas's Church at Bath, the oldest house of worship in the State. Of it he wrote: "The Church at Bath is venerable from age and association, but has become so dilapidated as to approach ruin. The village, once the capital of the State, and possessed of comparative population and wealth, is now nearly stripped of both, and it will therefore be a serious effort on the part of the present residents to put the Church in good repair; but it is one they design to make, and in which they ought to be assisted by others, and especially by those who, though no longer residents, are connected with this interesting spot as their former home or that of their forefathers." It may interest the reader to know that this ancient edifice is now in regular use, but it was not restored until some years later. The walls, being made of hard brick, withstood the elements during the long years of neglect through which it passed.

In the year above mentioned, during Bishop Atkinson's visit to Bath, as well as elsewhere in the same section of the State, he was accompanied by the Reverend Edwin Geer, Rector of Saint Peter's Church at Washington, in Beaufort County. Alluding to May 30th, the Bishop says: "That evening I parted from Mr. Geer, whose pleasant society as well as useful services I had enjoyed for a week. He returned to Washington. I crossed the Pamlico River to Mr. Charles Crawford's, where, among others, I met with his aged mother, a venerable relict of a past era and a type of that class of women to whom the Church in this Diocese, in that of Virginia, and of Maryland, and no doubt in many others, is so much indebted—who, without the ordinary public means of grace, and amid deep discouragements, have kept the faith and carefully trained up their children in it. On May 31st, at Mr. Crawford's, I baptized nine children—two white and seven colored."

It was the privilege of Bishop Atkinson, on September 19, 1854, to pay a visit to the Moravian community at Salem. He alluded to this town and its people in his next address to the Diocesan Convention, saying: "This is a very interesting place, because of the Moravian colony established there—a body of people with whom, as Protestants and at the same time Episcopalians, we have an especial affinity. Their large and flourishing schools have been to a considerable extent patronized by the members of our Church, and our kind feeling towards them seems to be cordially reciprocated. Withal, the flourishing village of Winston is growing up by the side of Salem, and the population of the surrounding country is increasing." About a year later, September 9, 1855, Bishop Atkinson again visited the Moravians, and was once more received with loving hospitality. On the latter occasion he preached in their church. Later he expressed great admiration for their educational system. Speaking of the Salem Academy (the oldest school for girls in North Carolina) he said: "It was to me also very pleasing and encouraging to observe the flourishing condition of the School in which so many of the daughters of North Carolina, and of the other Southern States, have received important aid in fitting themselves for the discharge of the duties of life." And still another visit to Salem, September 1, 1858, was recorded by Bishop Atkinson as follows: "I preached in the Moravian Church at Salem, and baptized two infants. I was received by that interesting community with the kindness they have ever shown, not to me only, but to all the ministers of our Church who have visited them; and I was gratified to learn that some of them are among the largest contributors to the fund now being collected for the purpose of building a house of worship for our own communion in or near their village."

In March, 1854, Bishop Atkinson included Saint John's Church, at Williamsborough, in his visitations, and of it he said: "The venerable Church, in which the solemn eloquence of Ravenscroft had so often awed the hearts of multitudes, exhib-

ited (when I first saw it) marks of dilapidation and decay. Now, not only has it been repaired and painted, but a parsonage has also been purchased."

Bishop Atkinson and his family left Raleigh and became residents of Wilmington in December, 1855, some Churchmen in the latter place having procured for their use a handsome home, besides showing many other acts of consideration and kindness. In 1854 the Diocesan Convention had taken steps looking to the erection of a See House at Raleigh, but this plan was later abandoned in consequence of the Bishop's removal.

Not long after Bishop Atkinson had reached his new home in Wilmington he was called back to Raleigh by news of the sudden death of his greatly beloved friend, Joseph B. G. Roulhac—a gentleman of French descent—of whom he says: "Never within my acquaintance has the death of a private citizen been more universally regretted than his. And well did he deserve the high place he occupied in the confidence and affection of the community. His flowing courtesy and delicate respect for the opinions and feelings of others, continually reminded those who knew him of the best qualities of the race from which he sprung, and which his name indicated, yet the bluntest of men could not have been more sincere, upright, and honorable than he was." Another death, occurring a few years after Mr. Roulhac's, was that of the Reverend John Haywood Parker, Rector of Saint Luke's Church in Salisbury, who passed to his reward on the 15th of September, 1858. This also was a source of deep grief to Bishop Atkinson, who (in addressing the Convention of 1859) feelingly referred to the loss thus sustained, and said of Mr. Parker personally: "He was peculiarly qualified to be useful as a minister, not only by piety and intelligence, but by warm and tender affections, by great suavity and cordiality of manner, and by a rare combination of zeal and discretion. It was said by one who well knew the town in which he lived, that his loss would be more deeply felt than that of any other man who could be taken from it."

For several years prior to the outbreak of the War Between the States a movement had been on foot looking to the establishment in some Southern diocese of a university under the auspices of the Church. The first steps, with this end in view, were taken by Bishop Polk, who, on July 1, 1856, addressed a letter to the other Southern Bishops, setting forth the need of such an institution, not only as a training school for the ministry, but for the general education of young men. Bishop Atkinson attended a meeting at Montgomery, Alabama, in November, 1858, which decided that this institution—now known as the University of the South—should be established at Sewanee, in the mountains of Tennessee. The corner-stone of the first building of this institution was laid in 1860; but, shortly after this, the war swept away nearly all of its assets, amounting to about half a million dollars. Work was begun there anew, after the war, by Bishop Quintard of Tennessee; and, after passing through many trying vicissitudes, it is now one of the best institutions of its kind in America. The University of the South is the joint property of the several dioceses throughout the States of North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Tennessee, Arkansas, and Texas.

At a date somewhat earlier than that at which Bishop Polk conceived the idea of establishing the University of the South, steps had been taken in North Carolina to found an educational institution as a memorial to Bishop Ravenscroft. In 1854, the Diocesan Convention of North Carolina—not deterred by the failure of the Episcopal School at Raleigh fifteen years earlier—resolved to establish a Church school for boys. At the same time, for its government, it was provided that this institution should be under the management of a board of trustees, consisting of the Bishop, *ex officio*, and three laymen to be appointed by him. To serve on this board, Bishop Atkinson selected Messrs. Henry A. London, of Pittsboro, in Chatham County, Thomas Hill, of the same place, and George W. Mordecai, of Raleigh. It was deter-

mined by these gentlemen to locate the school at Pittsboro, as a spacious lot and about two thousand dollars had been offered to the trustees as an inducement to do so. The Reverend Jarvis Buxton, of Asheville, was elected principal, though the Bishop felt very reluctant to have him removed from a section where he was so greatly beloved and was meeting with such marked success in his sacred calling. Doctor Buxton at first accepted the principalship, but, before he could assume the duties of his new post, his parishioners at Asheville offered to establish a school in that town if he would remain. This he consented to do, first consulting the Bishop and securing his approbation of such a course. It was at first intended (after Doctor Buxton decided to remain in Asheville) to have schools in both Pittsboro and Asheville, but the former plan was finally given up. The institution at Asheville—Ravenscroft School—was opened in 1856. The Reverend Lucian Holmes succeeded Doctor Buxton as its head-master, in 1861, and served until the doors of the school were closed in 1864. An account of this institution, written by Doctor Buxton himself, is given in the volume of centennial addresses entitled *Church History in North Carolina*, published in 1892. In that work, Doctor Buxton says: "At the close of the Civil War and on the restoration of peace, the Ravenscroft Institute was re-organized by Bishop Atkinson solely into a theological school—that is, a school where postulants and candidates only for the holy ministry were received and instructed." The Reverend George T. Wilmer was the first principal of Ravenscroft School after its re-organization, in 1868, but soon resigned to accept a professorship in William and Mary College. He was succeeded by the Reverend Francis J. Murdoch, who later gave place to the Reverend D. Hillhouse Buel in the Fall of 1872. Says Doctor Buxton, in the above-quoted account: "In 1886 it was decided by the Convention to revive the plan of a diocesan school for boys (the proposed one, to be located at Morganton, having miscarried) and to fit up and use for that purpose the Ravenscroft building. The erection of a separate build-

ing, for the training school for the ministry, was postponed to a future day." After the above institution became a high school for boys, its head-masters were successively Messrs. Henry A. Prince, Haywood Parker, and Ronald McDonald. The gentleman last named undertook (with the approval of the Diocesan Convention) to run the school as a private educational enterprise; but, not meeting with patronage sufficient to justify its continuance, he finally gave up the undertaking. In 1887, Mr. John H. Shoenberger, of New York (formerly of Pennsylvania), gave the school a building costing over eight thousand dollars. Ravenscroft School is not in operation at present; but, as its grounds and buildings are still owned by the Church, it may be revived at some future day. It is not now in the Diocese of North Carolina, but in the Missionary Jurisdiction of Asheville.

In the period preceding the War Between the States, Bishop Atkinson had faithfully carried out the policy of his Church in extending spiritual enlightenment among the negroes; and, like his predecessors, had the hearty co-operation of the most extensive slave-holders of his Diocese in this good work. In his address to the Diocesan Convention of 1854, speaking of the plantation of Henry K. Burgwyn, on the Roanoke River, he said: "At a little chapel on his estate, after evening prayer, I preached to his slaves, who attended very numerous and with a gratifying appearance of interest and devotion. The Rev. Mr. Fitz Gerald, who lives at Mr. Burgwyn's, gives much of his time and labor to this important and often neglected part of our population; and, with the efficient aid he receives from Mr. Morell, now a candidate for Orders, who resides as a tutor in the family, and from the excellent mistress of the household, the good work seems to make gratifying progress." That Mr. Josiah Collins faithfully kept up the religious work on his plantation, heretofore alluded to, appears in the same journal. After speaking of the incessant labors of Mr. Collins in personally instructing his negroes, the Bishop says: "Such cares and labors for their souls' good, accomplished, as in his case, by cor-

respondent solicitude for their temporal welfare, seems to me the best answer to those who revile the entire population of the South, and who know so well how to do that which Burke felt to be so far beyond his powers—to draw up an indictment against a whole people. Perhaps the philanthropy, which thus rails and is puffed up, may be less precious in the sight of God than that obscure benevolence which only works and makes sacrifices.” To the Diocesan Convention of 1856, Bishop Atkinson reported: “I appointed Mr. William Murphy some months ago to officiate here [at Wilson,] together with Rocky Mount, taking charge at the same time of the religious instruction of the slaves of Mr. Turner Battle and his sisters. He has recently, with my consent, agreed to serve also once a month, a new congregation at Marlborough, in Pitt County. . . . I preached in Rocky Mount in the afternoon, and administered the Communion; and, in the evening, preached to the slaves of Mr. Battle and his sisters. As an encouraging indication of increasing interest in the religious instruction of slaves, I will mention that two ministers, in this quarter of the Diocese, have, in the last few months, been employed by masters to aid them in this part of their duty—Mr. Murphy by the Battle family, and Mr. Gallagher by Mr. T. P. Devereux. With Mr. Devereux, indeed, the subject has long been one of deep interest and practical effort.” The Devereux family, of which the above-mentioned Thomas Pollock Devereux was head, owned eight large plantations and about sixteen hundred negroes. An interesting account of the workings of these vast estates has been preserved in a volume (published in 1906) entitled *Plantation Sketches*, by Mrs. Margaret Devereux, of Raleigh. Even while the War Between the States was at its height, the religious instruction of the negroes was not neglected. In one of his addresses the Bishop speaks of a visitation to Christ Church in Raleigh, where, on the night of May 11, 1862, he “preached to a crowded and very attentive congregation of colored people.” Later in the war-time, October 13, 1863, the Bishop made a brief stay at the plantation of Mr. Peter W.

Hairston, in Davie County, and says of this visit: "I preached twice to a large body of his slaves, some of his family and a few of his neighbors being present, and administered the Holy Communion. The care bestowed by Mr. and Mrs. Hairston on the religious instruction of their slaves is much to be commended." The Mr. Hairston, here mentioned, owned about two thousand slaves—few men in the entire South having so great a number.

The first meeting of the Diocesan Convention of North Carolina, after the beginning of the war, was to have been held at New Bern; but, as hostilities had opened in that neighborhood, and many male members of the local congregation were already absent in the military service of the Confederacy, Bishop Atkinson changed the place of meeting to Morganton, and it accordingly assembled in the latter town, July 10th-12th, 1861. In his annual address, the Bishop discussed at some length the political situation, averring that the secession of the Southern States did not, in itself, work a dissolution of the relations existing between the dioceses forming the Protestant Episcopal Church in the United States. Should the dioceses in the seceded States form a union, however (as they later did), he intimated that the Diocese of North Carolina should join with them, and thus separate from the Church in the northern dioceses. Concerning some alterations he had authorized in forms of worship, he said that he had added a prayer for the people of the Confederate States and the soldiers gone forth to war, as well as substituting prayers for the civil rulers of the Confederacy, its Congress, etc., in the place of such civil officers of the United States, as the latter had ceased to hold authority over the territory in which the Diocese of North Carolina was situated. He also said: "The State is always entitled to our prayers and obedience unless she undertook to set aside the law of Christ, in which case we must obey God rather than man. But the State has a right to frame her own government, and the Church in that State must sustain and respect that government. If, then, we individually censured the acts by which North Carolina seceded from the American Union

and established a government for herself, and afterwards adopted the government of the Confederate States, still, as a Church, we must have acknowledged, prayed for, and obeyed that government; for, as to us, its officers are 'the powers that be,' whom St. Paul bids us obey. Happily, however, for our peace of mind, we have had no perplexing questions of the sort to settle. By the time the State acted, her citizens had become nearly unanimous in the conviction that she must adopt the course which she has pursued. The duty of the Church, in this Diocese, to the State, is, then, clear."

As early as July 3, 1861 (a few days before the North Carolina Diocesan Convention met at Morganton) a meeting of representatives of the Southern dioceses had been held at Montgomery, Alabama, being attended by Bishops Davis of South Carolina, Elliott of Georgia, Green of Mississippi, and Rutledge of Florida, together with some clerical and lay delegates. This meeting was held in pursuance of a call contained in a circular letter sent to the Southern Bishops from Sewanee, Tennessee, by Bishops Polk and Elliott in the Spring of 1861. To this call, Bishop Atkinson did not respond. Polk himself, having reluctantly laid aside his crosier and taken up the sword, was absent in the field. Of the other Southern Bishops, Cobbs of Alabama had recently died, Meade of Virginia was infirm from age, Otey of Tennessee was ill, and Gregg of Texas was unable to get through the Federal blockade. This meeting at Montgomery was more of a conference than a convention—the Bishops and the delegates, both clerical and lay, all sitting together. The conference agreed that it was necessary for the Church in the Confederate States to organize; and also resolved that a committee (consisting of Bishops and both classes of delegates) should prepare a constitution to be submitted to the various Southern dioceses. Then the meeting adjourned to re-assemble at Columbia, South Carolina, October 16th-25th, 1861. At this Columbia meeting all the Southern Bishops were present except General Polk. The constitution which the committee

had drawn up by order of the meeting at Montgomery, and which had been submitted to each Southern diocese for ratification, was found to have been formally adopted by the Dioceses of Virginia, North Carolina, South Carolina, Georgia, Alabama, Mississippi, and Texas—while Tennessee, Louisiana, Florida, and the Missionary Jurisdiction of the South-west had been prevented, owing to military occupation by United States troops, from holding conventions to consider the same. Under these circumstances, the Right Reverend Stephen Elliott, of Georgia, Presiding Bishop, officially declared that "The Protestant Episcopal Church in the Confederate States of America" was duly organized, and issued a call for "The First General Council" of the same, to assemble in the city of Augusta, Georgia, November 12, 1862. It met at the appointed time and place—remaining in session till November 22d—the Bishops present being Elliott of Georgia, Johns of Virginia, Atkinson of North Carolina, Davis of South Carolina, Lay of the Missionary Jurisdiction of the South-west, and Wilmer of Alabama, the last named being the first and only Bishop who was consecrated under the authority of the Church in the Confederate States.

In the Book of Common Prayer of the newly organized Church, few changes were made. The words "Confederate States" were substituted for "United States" in the prayers for those in authority. Under the new constitution of the Church, the diocesan assemblies, both State and National, were to be called "Councils" instead of Conventions. Up to and including the year 1862, the meetings of the clergy and laity in North Carolina were called Conventions, as formerly. In 1863, 1864, and 1865, such meetings were officially designated as Councils; and, thereafter, they were again called Conventions. We may add that, in the Diocese of East Carolina, the governing body, from its organization, in 1883, up to the present time, has been called the Diocesan Council, and this is also true of many other dioceses throughout the United States.

The constitution of the Church in the Confederate States also provided that whenever a single State should contain more than one diocese, these dioceses might be erected into an Ecclesiastical Province, the governing body of which should be a Provincial Council, meeting at least once every three years. This Provincial Council, was to be made up of all the Bishops in the State, and such representatives (clerical and lay) from the several dioceses, as might be determined by the Diocesan Councils or Conventions. The senior Bishop, in line of consecration, should preside; and, if there were as many as three Bishops, they were to form a separate House. This "Provincial System" is now authorized by the Protestant Episcopal Church in the United States, and it seems a pity that North Carolina had not adopted it, for the broad expanse of territory in that State has necessitated the erection of three separate and distinct dioceses. Could all three of these occasionally meet in joint council, it would bring together Churchmen from every quarter of the State which is the common mother of all, and renew the happy associations which the necessities of Church government have heretofore severed—aside from giving a better idea of the full strength of the Church throughout the State of North Carolina.

In the Confederate Book of Common Prayer, printed in London, there was a curious oversight, as mentioned in the Reverend John Fulton's monograph in Bishop Perry's *History of the American Episcopal Church*. In the forms of prayer to be used at sea, the words "Confederate States" were, through inadvertence, not substituted for "United States"; and hence, on the Confederate cruisers, if this form of worship were used, the ship's officers and crew must pray "that we may be a safe-guard unto the *United States of America*, and a security for such as pass on the seas upon their lawful occasions!"

Prior to the war, Arkansas had been part of the Missionary Jurisdiction of the South-west, with the Right Reverend Henry Champlin Lay as Missionary Bishop. The General Convention

(or Council) of the Confederate States, at its session in Augusta, erected Arkansas into a separate diocese, and Doctor Lay thereupon took his seat in the House of Bishops as Bishop of Arkansas. Of the later fate of the Diocese of Arkansas, further mention will be made in the present work.

In the course of his address to the House of Deputies in the General Council at Augusta, its president, the Reverend Christian Hanckel, D. D., of South Carolina, said: "We are about, not to detach ourselves from the Church Catholic, but to put forth a new bud from the parent stock; indeed, by our proceedings thus far, we have already developed the elements of a full, perfect, and complete branch, which, I trust, may grow and spread till it covers the whole land, and reach, and bless by its precious influence, the remotest part of our Confederate States."

In the beginning of the war, after North Carolina had seceded, but before the Diocese had by its own act withdrawn from the union with the northern dioceses, Bishop Atkinson incurred some adverse criticism in the South by officially giving his consent for the consecration, in a Northern State (Pennsylvania) of an Assistant Bishop, the Reverend William Bacon Stevens. Holding that the Church and the civil government were separate and distinct institutions, Bishop Atkinson's contention was that as the Diocese of North Carolina had not, up to that time, withdrawn from the union of dioceses in the United States, he was still a Bishop of the Protestant Episcopal Church in its old form; and, as such, bound by the canon law to give his assent to, or dissent from, such consecration. For reasons somewhat similar, he refused to join in the consecration of the Reverend Richard Hooker Wilmer as Bishop of Alabama (March 6, 1862), counseling delay in the latter ceremony until a diocesan union could be perfected and a Church of national proportions duly organized within the Confederacy. Alluding to this refusal on his part, Bishop Atkinson addressed the Diocesan Convention of 1862 in these words: "It was . . . painful for me to decline to take part in the consecration of Bishop Wilmer. The choice

made by the Diocese of Alabama I believed wise and judicious; and it would on personal grounds, moreover, have been very gratifying to unite in the hallowed ceremonial by which the brother thus chosen was set apart for his new and trying duties. But our existing canons, providing for the consecration of a Bishop, could not well, if at all, have been carried out in the present state of the Church and the country, nor was this attempted; and our new code had not then been, and still has not been, ratified. I thought it right to wait until these last were adopted. In this I differed from some living Bishops of great intelligence and of unquestionable zeal for the Gospel and the Church, and from one, since dead, whose character I especially revered and by whose judgment I have been for many years greatly influenced—the late Bishop Meade. Since it was thought necessary that a Bishop should be immediately consecrated for Alabama, we may well rejoice that the man set apart for the work should be one so well qualified to perform it to the glory of God and the edification of His Church.”

Bishop Atkinson’s worst enemy—if enemies he had—could not question his loyalty to the Confederate government, or his interest in the spiritual welfare of its soldiery. Time and again did he hold services for the North Carolina troops both in Virginia and at home. Speaking of the year 1861, he says: “The month of August I spent in Virginia, preaching to the soldiers in various camps, and also to congregations in several Churches in Richmond. At Yorktown, August 6th, I buried a soldier from North Carolina.” The Bishop also devoted some of his time to religious work among soldiers in the large garrison at Fort Fisher, not many miles from his home in Wilmington.

During the course of the war, at least two North Carolina candidates for holy orders—Robert Walker Anderson and James T. Cooke—were killed in battle. Among the Episcopalian chaplains holding commissions in the various regiments of North Carolina troops were the Reverend Alfred A. Watson (in later years Bishop of East Carolina), of the Second Regiment;

the Reverend Frederick Fitz Gerald, also of the Second Regiment (succeeding Mr. Watson); the Reverend Maurice Hamilton Vaughan, and the Reverend George Patterson, both successively of the Third Regiment—Mr. Vaughan having been transferred thereto from the Seventeenth; the Reverend Bennett Smedes, of the Fifth Regiment; the Reverend Matthias M. Marshall, of the Seventh Regiment, and later Chaplain of Hospitals at Kittrell; the Reverend Aristides S. Smith, of the Eleventh Regiment; the Reverend Mr. Vaughan (already mentioned), and the Reverend Girard W. Phelps, of the Seventeenth Regiment; the Reverend Joseph W. Murphy, of the Forty-third, and later of the Thirty-second Regiment; the Reverend John Huské Tillinghast, of the Forty-fourth Regiment; the Reverend Thomas B. Haughton, of the Fiftieth Regiment; and the Reverend Edwin Geer and the Reverend Francis W. Hilliard, Post Chaplains at Wilmington. Others there were—such as the courageous Colonel Edwin A. Osborne, of the Fourth North Carolina, afterwards Archdeacon of the Convocation of Charlotte—who entered the ministry after the close of hostilities. Another brave soldier of the same class was Major James A. Weston, of the Thirty-third Regiment, who was Rector of the Church of the Ascension at Hickory, North Carolina, when he died, on December 13, 1905. In 1880 about half a dozen ex-Confederate officers were Bishops in the Church throughout the United States. In Bishop Atkinson's address in 1864, he refers to one of the above army chaplains as follows: "I have also had the pleasure of receiving again into the Diocese the Rev. Bennett Smedes, who, although happily situated in Baltimore, felt it his duty to endure peril and privation in returning to his parents and his native State to render service to those to whom he felt most bounden. The Bishop of Maryland declining to give him Letters Dimissory for this purpose, I received him without them. He first became a Chaplain in the Army; but, his health failing him in a mode of life to which he was unaccustomed, he has since become the Assistant of his father, the Rev. Aldert Smedes, in charge of

St. Mary's School, Raleigh, the onerous duties of which were pressing too heavily on the latter." Including the Reverend Bennett Smedes, just mentioned (himself at one time a prisoner, having been captured while coming South), Doctor Aldert Smedes had four sons in the Confederate Army, and two were killed in battle.

It must not be inferred that all the courage and devotion displayed by the clergy during the war were confined to camp and field; for more unflinching bravery is hard to find than that which stands unappalled before the pestilence that walketh in darkness and the destruction that wasteth at noonday. Yellow fever, with all its attendant horrors, in 1862, visited the seaport city of Wilmington, where had long been stationed the Reverend Robert Brent Drane, D. D., Rector of the parish of Saint James. In recording Doctor Drane's devotion unto death, amid that terrible epidemic, we cannot do better than quote the account given the Diocesan Convention of 1863 by Bishop Atkinson, in these words: "Remarkable as Dr. Drane had ever been for his attention to his flock, he became doubly assiduous in that distressing time, and especially, as I have reason to know, to the poor and friendless, carrying with his own hand, day by day, the nourishment and the little comforts which they needed and which he had it in his power to supply. In the midst of this career of ministerial fidelity and Christian charity, he was himself stricken down; and, after a few days' illness, borne with his usual fortitude and faith, he died. Wilmington has had many citizens who are honored and respected, and some of the chief of these she lost in that season of pestilence, but none of the living and none of the dead could have been removed with deeper and more universal grief than followed the death of Dr. Drane. He had been the Rector of St. James's Church, with but a short intermission, for eight and twenty years—living among a people many of whom he had baptized, not a few of whom he had married, many of whom he had comforted in sickness and trouble, and all of whom he had instructed in the Christian faith ably

and successfully. Distinguished, too, as he was, for his powers as a preacher, the soundness of his judgment, his unwearied diligence as a pastor, and his consistency to principle, his loss will be felt for years in his congregation and community. No successor, whatever his qualities may be, can adequately fill his place at once; for confidence, such as was felt towards him, is a plant of slow growth. In this body, we shall be very sensible of the loss of his counsels and his labors." A worthy son and namesake of Doctor Drane is at present Rector of Saint Paul's Church, an old colonial house of worship, in Edenton, North Carolina, where (excepting a year's service in Wilmington as deacon) he has been stationed during his entire ministerial life. Bishop Atkinson himself was Rector of the parish of Saint James for a short while after the elder Doctor Drane died, and was succeeded by the Reverend Alfred A. Watson.

During the same year that the elder Doctor Drane died in Wilmington, a faithful deacon of the Church, laboring in an entirely different sphere, passed away. His life was spent among the mountains of North Carolina, near the temporarily abandoned mission of Valle Crusis. This was the Reverend William West Skiles. Of him the Bishop said: "He was a true missionary: humble, patient, laborious, and affectionate—not despising the day of small things, and still less despising any human soul, however rude, and ignorant, and sin-stained that soul might be. Long will the dwellers in the valleys and forests of that wild mountain region miss their faithful pastor, who was at the same time their physician, their counsellor, and their familiar friend." In 1890 there was published a little volume entitled *William West Skiles, a Sketch of Missionary Life at Valle Crusis*, by Susan Fenimore Cooper.

Another death among the clergy, recorded with sorrow by the Bishop about the time that the Reverend Messrs. Drane and Skiles passed away, was that of the Reverend George Benton, formerly a missionary to Greece, who spent the last seventeen

years of his life in faithful labors among the people of North Carolina, chiefly at Rockfish, in Cumberland County. One of his sons (born in Crete), the Reverend Angelo Ames Benton, D. D., was for some years a clergyman in the Diocese of North Carolina and a theological writer of note, his chief work being *The Church Cyclopaedia*. The latter gentleman also attained distinction as an educator, being Professor of Latin and Greek in Delaware College for a while, and afterwards Professor of Dogmatic Theology in the University of the South, at Sewanee, Tennessee.

The whole course of the war was a sore and continued trial, not only to the country in general, but to the Church as well. A note of sorrow, yet not of despair, is found in the Bishop's address of 1862. "We are met together," he said, "to take counsel for the Church on a dark and anxious day, both for the Church and the country. The invading enemy has taken possession of a considerable part of this State, as well as of others of the Southern Confederacy, and is seeking to over-run and possess the whole. In this we suffer, not only as patriots, but as Churchmen. The blood of our brethren of the household of faith has been shed on the field of battle. Our congregations have been dispersed, our ministers driven from their Churches, public worship suspended, and the slender maintenance of the clergy diminished or taken away. It is a sore and grievous trial, necessary, we must suppose, because it comes in the providence of God, but hard to bear without despondency, without secret murmurings against that providence, and without bitter and malignant feelings against the men who have brought these calamities upon us. May we, by His grace, learn thus to bear it and to inherit the blessing promised to those who suffer as Christians."

During the war the Church lost by sickness many old and honored members—Frederick J. Hill, M. D., Edward Lee Winslow (Secretary of the Diocese), Josiah Collins, and others—while countless numbers of her younger sons were slain fighting

the battles of the Confederacy. Nor did laymen alone take up the sword, for one great Bishop, Leonidas Polk of Louisiana, a native North Carolinian of heroic Revolutionary lineage, yielded to the pressure of the times and reluctantly laid aside pastoral staff to accept the command of an army corps raised to fight the invaders—later being killed at Pine Mountain. Several other Southern Bishops passed away more peacefully during the progress of hostilities—Cobbs of Alabama, Meade of Virginia, and Otey of Tennessee, all being taken at a time when their wise counsels were sorely needed.

In North Carolina much damage was done to Church property, nor were the clergymen themselves exempt from personal indignities. The Reverend William R. Wetmore was ejected from Christ Church in New Bern, and a Chaplain from the Federal Army placed in his pulpit. Grace Church in Plymouth was three times struck by shells and badly damaged during a bombardment. Saint Peter's Church in Washington, Beaufort County, was burned; while Saint James's Church in Wilmington, and other houses of worship throughout the State, were taken possession of for Federal hospitals.

Toward the close of the war, Bishop Atkinson's family had been removed by him to Wadesboro, in Anson County, as it was thought to be a safer neighborhood than the vicinity of Wilmington. Upon the advance of some of Sherman's marauders toward that village, the Bishop—being a non-combatant—decided to remain, thinking his age and sacred office would be some protection. In this he was mistaken, however; for one of the soldiers held a pistol at his head, while the others robbed his home of such possessions as could be carried away. Alluding to this matter later, the Bishop said: "While I do not affect to be indifferent, either to the outrage or to the loss I have sustained, I felt at the time, and still feel, that it is a weighty counterbalancing consideration that, partaking of the evils which the people of my charge have been called upon to undergo, I could more truly and deeply sympathize with them in their sufferings."

Never was there greater need for the people to pray for deliverance from plague, pestilence, and famine; from battle and murder, and from sudden death, than at the time when the War Between the States was in progress—yet even then the energies of the Church were by no means paralyzed. Houses of worship were dedicated, the clergymen pursued their labors without murmuring at privations which were the common lot of all, and the Bishop went on his visitations to the congregations throughout the Diocese. In passing through Scotland Neck, in Halifax County, where the principal crop could not be marketed on account of the war, Bishop Atkinson asked whether the congregation of Trinity Church, in view of their reverses, would be able to raise the usual contributions to missions and the amount necessary for the support of the parish, and received the answer that their contributions to the Church would be increased, because there was greater need for them. One lady of that parish, Mrs. Martha Clark, hearing that the Church's educational interests were suffering for lack of funds, sent two thousand dollars to the Bishop to aid the work. Josiah Collins gave a thousand dollars to finish the Church in Plymouth. The debt on Saint Peter's Church in Charlotte had borne heavily on the congregation of that parish, and it was feared that it would be several years, at least, before it could be discharged, when one member, Captain John Wilkes, paid off the entire encumbrance and thus enabled the Bishop to proceed with its consecration. These and hundreds of other contributions, smaller in amount, but large in proportion to the means of the givers, were received by the Church during the terrible ordeal of war through which she was passing, and enabled her to retain life until the coming of better times.

Peace came to the land at last, and with it came many perplexing problems and responsibilities—problems requiring ecclesiastical wisdom and Christian forbearance, coupled with that self-respect which compels respect from others. If re-union could be arranged with the dioceses throughout the United States on

terms honorable to both sides, the Southern Church was ready to rejoin the Northern dioceses; on the other hand, if the North had waited for the Southern dioceses to come back as prodigals, it would still be waiting—and it is greatly to the honor of both sections that the American Church is now undivided. Nor was the Southern Church in any way at the mercy of outsiders, as the American Church had been at the close of the Revolution, for it had a valid Episcopate within its own borders. It was not altogether unlike the Church of England at the time of the Reformation—many of the same Bishops being in office both before and after the change took place, and able to transmit their powers to successors in the Episcopate. This was the status of affairs at the close of the War between the States.

As to the war which had just closed, Southern Churchmen, as a class, had more cause to be embittered than was the case with members of religious denominations which had no liturgy containing a prayer for the President of the Confederate States. When Portsmouth, Virginia, was occupied by United States forces under General Benjamin F. Butler, the Reverend John H. D. Wingfield, afterwards Bishop of Northern California, was sent to the chain-gang, and there clad in the garb of a convict, because he would not pray for the President of the United States when ordered to do so by the military authorities. At a somewhat earlier date, Butler's "exploits as an ecclesiastical disciplinarian" had also been performed in New Orleans, when (among other acts in keeping with his character) he caused the Rectors of three Churches in that city to be arrested and sent North for likewise neglecting this prayer for the President of the United States. In North Carolina, the Reverend Cyrus Waters was imprisoned by some subaltern authorities in the United States Army during the war, "not on the ground that he had committed any offense, but to deter others from offending." Upon hearing of this case, the post commander at New Bern, General Palmer, ordered his release, but the cold contracted in prison soon developed into consumption, and Mr. Waters died

from its effects, two years after the return of peace, in his native State of Maryland. In Alabama, just after the war, when Bishop Wilmer would not obey orders which warned him not to omit the prayer for the President, every house of worship in his Diocese was closed and guarded, by direction of General George H. Thomas, who issued an order that "the said Richard Hooker Wilmer, Bishop of the Protestant Episcopal Church of the Diocese of Alabama, and the Protestant Episcopal clergy of the said Diocese, be, and they are, hereby suspended from their functions, and forbidden to preach or perform divine service." Considering its source, this is probably the most remarkable decree of its kind ever framed in America—a sentence of deposition passed upon a Bishop of the Church and all of his clergy by an officer of the United States Army! This absurd order was later set aside by the authorities in Washington; and, when left undisturbed by military interposition, Bishop Wilmer voluntarily resumed the use of the prayer which he had declined to have forced down his throat by military power. During this controversy, one weak-kneed clergyman in Alabama offered to use this prayer "under protest" if his church were allowed to remain open. Well might Bishop Wilmer ask (as he did) how much the President would be benefited by "prayers offered under protest." The recollection of these, and other wrongs which they had suffered, was not calculated to put Churchmen at the South in a very amiable frame of mind at the close of the war, yet they remembered that the injuries done their Church and clergy had come from military sources and not through any decrees by councils of the Church in the Northern States. Fortunately for the cause of Church re-union after the war, many warm friendships, formed between the various Bishops from both sections in *ante-bellum* days, still existed. Only one General Convention in the North had been held during the war (New York, October 1st-17th, 1862), and, in that body, the roll-call of the House of Deputies had begun, as of old, with "Alabama," first on the alphabetical list. So far as the Journals of

the two Houses showed, one might almost suppose that the Southern Bishops and deputies had been delayed by late trains or some other commonplace cause, and were hourly expected to appear and take their seats. The first General Convention, after the war, met in Saint Andrew's Church, Philadelphia, October 4th-24th, 1865. Prior to its assembling, the Right Reverend John Henry Hopkins, of Vermont, Presiding Bishop (with the approbation of his Northern colleagues) had addressed a letter to the Southern Bishops, urging them to come and resume their places, and to see that their dioceses were represented in the House of Deputies. The North Carolina Diocesan Convention passed a resolution favoring this re-union if it could be obtained upon honorable terms. In response to Bishop Hopkins's invitation, Bishop Atkinson and Bishop Lay proceeded to Philadelphia, their chief purpose being to confer informally with the members of the Convention and ascertain whether objectionable conditions would be imposed upon the South as pre-requisites to re-union. The two Southerners took their seats in the body of the Church at the opening of the Convention; and, when their presence was observed they were immediately invited to join the other Bishops within the chancel—but this invitation they felt it proper to decline. After the services, they were warmly greeted by many of their brother Bishops, who assured them of considerate treatment and a friendly reception, and prevailed upon them to take their seats. On questions involved in the action of the Church in the Confederacy, Bishops Atkinson and Lay asked to be excused from voting, being determined to let the responsibility rest with those who represented the Church in the North. After reviewing the case of Bishop Wilmer, the House of Bishops held that his consecration was valid, though somewhat irregular in preliminaries (such as not obtaining consent of the required number of Bishops throughout the United States), and decided that he should be admitted to a seat in the House of Bishops after subscribing the usual declaration. Bishop Lay's own case might have raised a perplexing question,

but for his own sensible action. Before the war, he had been Missionary Bishop of the South-west, which Jurisdiction included Arkansas. Under the authority of the Confederate Church, Arkansas had been severed from that part of the Missionary Jurisdiction not embraced within the Southern Confederacy, and erected into a separate Diocese with Doctor Lay as Diocesan Bishop. Yet, on the rolls of the Church in the United States, he was still recorded as Missionary Bishop of the South-west. The General Convention stood ready to recognize Arkansas as a Diocese, but Bishop Lay stated, in effect, that this newly created diocese had been swept away by the war—that two priests, without parishes and laboring in secular callings for a livelihood, were all that remained of his clergy, while no lay delegates could be gathered together; hence it was impossible for even the semblance of a diocesan convention to assemble in Arkansas to consider the situation. Under these circumstances, he thought the only course open was for the State of Arkansas to be made a Missionary Jurisdiction. This action, he declared, would be no reflection upon the Church in the late Confederacy, since the General Convention had expressed its willingness to recognize him as Diocesan Bishop of Arkansas. He was accordingly made Missionary Bishop of Arkansas; and, some years later, became Bishop of the Diocese of Easton, which is that part of the State of Maryland east of Chesapeake Bay. One of Bishop Lay's sons, the Reverend George W. Lay, is now a clergyman in the Diocese of North Carolina, being Rector of Saint Mary's School at Raleigh.

This General Convention of 1865, at Philadelphia, however, was not an uninterrupted love-feast. Several resolutions were offered which came perilously near causing a permanent division of the Church. Of these matters, and Bishop Atkinson's action thereon, we find a full account in the *History of the American Episcopal Church*, by the Reverend Samuel D. McConnell, D.D. That writer says:

"The harmony came near being destroyed by an unexpected means. The House of Bishops proposed a thanksgiving service for 'the restoration of peace and the re-establishment of the National Government over the whole land.' The Bishop of North Carolina protested that his people could not say that. They acquiesced in the result of the war, and would accommodate themselves to it like good citizens; but they were not thankful. They had prayed that the issue might have been different. They were ready to 'return thanks for peace to the country, and unity to the Church,' but that was a different matter. Bishop Stevens of Pennsylvania moved to substitute the Southern man's words for the ones in the resolution offered. His motion was carried by sixteen to seven. When the amended resolution was offered in the House of Deputies, Horace Binney of Pennsylvania moved to restore the original phrase giving thanks 'for the re-establishment of the National Government over the whole land,' and to add to it 'and for the removal of the great occasion of national dissension and estrangement to which our late troubles were due' (referring to slavery). A storm of discussion at once arose, both within and without the Convention. The secular press of the country took up the matter; declared that the loyalty of the Church itself was upon trial; that it dare not refuse to pass Mr. Binney's patriotic resolution; that too much tenderness had already been shown to 'unreconstructed rebels.' Dr. Kerfoot, President of Trinity College, came to the rescue. He had been, all through the war, a Union man in a place where his loyalty had cost him something. His college [Saint James] in Maryland had been well-nigh destroyed. He had tended the wounded at Antietam and South Mountain, battles fought at his very door. He had been seized a prisoner by General Early's order. His goods had been destroyed by the Confederate soldiery. He, if any one, had the right to speak. His own loyalty was beyond all question. He begged the Convention to remember that it had itself invited and urged the Southern delegates to come; that the place to celebrate the triumph of Northern arms was outside of the Church; that not only the present but the future peace of the Church was at stake; that if the Church should be led by its passions now, future unity would be impossible; that 'their thanksgiving for unity and peace should ascend to the throne of God in such a form that all could honestly join in it.' His wise and earnest argument prevailed. By a vote of twenty dioceses to six, Mr. Binney's amendment was defeated, and the House of Bishops' more generous terms were carried. This action settled the question of reunion. The Southern Church met once more in Augusta, closed out its affairs decently, and was no more."

In reporting his attendance upon the General Convention of 1865 to his Diocesan Convention of 1866 Bishop Atkinson said that he learned (while in Philadelphia) that if no South-

ern Bishops and deputies had there presented themselves, there would either have been no re-union of the Church, or it would have been accomplished upon terms altogether distasteful, and not very creditable to the South. Of the final outcome of the deliberations at Philadelphia, he said: "This most auspicious result must, under God, be ascribed mainly to the truly Christian and magnanimous spirit displayed by the great body of the Bishops and other Delegates from the Northern Dioceses who attended that Convention. All of them had to expose themselves to prejudice, and some of them to the danger of actual privation and penury for venturing to do their duty in that crisis of the history of the Church. But none of these things moved them, and they went forward and acted as became Bishops and ministers and members of the Church of God, who must give an account to Him for what they did; and, under His blessing, the result has been that none, so far as I have heard, has suffered. And the character and position of the Church have been immeasurably exalted in the eyes of the people." When another triennial General Convention assembled (in the year 1868), every Southern Bishop was in his place and harmony again prevailed in the national councils of the Church.

In the House of Clerical and Lay Deputies at the General Convention of 1865, North Carolina was well represented, only one lay deputy (Colonel Robert Strange) failing to attend. Those present were the Reverend Doctors Richard S. Mason, Joseph Blount Cheshire, Sr., Fordyce M. Hubbard, and William Hodges, of the clergy; and Judge William H. Battle, Mr. Richard H. Smith, and Doctor Kemp P. Battle, of the laity.

For the part they had taken in the General Convention of 1865, Bishops Atkinson and Lay received a letter of congratulation from General Robert E. Lee, in which that incomparable soldier and devout Churchman highly commended the wisdom of their course. For many years General Lee and Bishop Atkinson were close personal friends.

From February till November, 1865, Bishop Lay and his family lived at Lincolnton, North Carolina; and, while there, he sometimes administered the rite of confirmation in the surrounding country, at the request of Bishop Atkinson, in addition to performing other offices in connection with the sacred ministry.

During the month of October, 1865, in the lawless and demoralized period immediately succeeding the war, the Church lost one of its most zealous and highly esteemed clergymen under circumstances peculiarly shocking. The Reverend Robert A. Castleman, Rector of Saint Mark's Church in the town of Halifax, was then living at Gaston, in Halifax County, and went to take tea with one of his friends in the neighboring village of Summit, which was within walking distance of his home. Late in the evening he said good-night to his host, and was never again seen alive by any of his friends. His family becoming alarmed in the morning, a search was instituted, and his body was found dead from the effects of a bullet fired at such close range that the powder had scorched his clothing. Strict investigation failed to reveal the identity of his assassin, who, as Bishop Atkinson said, "either bore him a grudge—the existence of which he himself did not suspect—or who mistook him for another person." The latter presumption seems more likely true, as a contemporaneous newspaper account of the tragedy, in speaking of Mr. Castleman, stated that he "was universally beloved in his section, had no enemies, and certainly no one could have slain him for the purpose of robbery."

The honorable re-union of the dioceses which had been temporarily separated by the war was a source of great joy to Bishop Atkinson. Just before the General Convention of 1865, when referring to the probable result of permanent separation, he declared: "Rival congregations will be established in the same town, altar will be set up against altar, and preacher inveigh against preacher, until, instead of the Church being as heretofore, the refuge of those who love peace and prefer religious

instruction and exhortation to political harangues, it will become a den of controversy and a fomentor of political passion. Similar results may be expected, in some degree, at the North, especially in the border States and the great cities; for, in these, congregations with Southern sympathies, might well be organized. Let us, then, endeavor to forecast the future as well as we can, for we are not deciding any ephemeral question. The conclusion to which we shall now come is one in which our children and our children's children have a deep interest as well as ourselves." In this same address, the Bishop said: "During the war, language was undoubtedly used by ministers and members of the Church at the North which appeared to us justly liable to exception; but no act has been done by the Church, as a body, of which we can complain." Indeed, the Church as a body, church societies, and church members, in more favored sections of the Union, were neither unmindful nor neglectful of the impoverished Southern parishes after the war, and it is a pleasure to record here their generosity—especially in view of the fact that truth has already impelled us to tell of so many wrongs coming from political and military sources. In 1866, Bishop Atkinson acknowledged the receipt of twelve hundred dollars from the Committee on Domestic Missions; seven hundred dollars from Church members in Louisville, Kentucky; one hundred and fifty dollars from persons in Maryland; two hundred and fifty dollars from the Bureau of Relief; a box of clothing, for the destitute, from Cooperstown, New York, and another box from the parish of the Reverend James A. Buck, in Maryland; also gifts of many Bibles and Prayer Books from the Bishop White Prayer Book Society of Philadelphia, and the New York Bible and Prayer Book Society. Besides these donations to the Church, Bishop Atkinson mentioned that he had personally received many tokens of affection, in the shape of gifts, from his former parishioners in Baltimore. In 1867, a friend of the Bishop's in Boston (who wished his name withheld) sent a hundred dollars for the relief of destitute persons

in the Diocese of North Carolina; a society of ladies in New York sent four hundred dollars; for the relief of the poor of Wilmington, irrespective of creed, the sum of eight hundred dollars was sent to the Bishop from St. Louis, Missouri; one hundred and thirty-five dollars came from the congregation of the Reverend Mr. Fuller, in Pittsburg, Pennsylvania, through Bishop Kerfoot; and one hundred and seventy-eight dollars from the congregation of the Reverend Doctor Eames at Concord, New Hampshire. In 1867, reference was made by the Bishop to gifts (for diocesan uses) from Grace Church, in Baltimore, amounting to three hundred dollars; and two hundred and fifty dollars came from a North Carolina lady residing in the same city; fifty dollars was given by the congregation of the Reverend Doctor Doane, in Albany, New York; and upwards of five hundred dollars (through Bishop Horatio Potter) was donated by an association of gentlemen in the Diocese of New York. In 1870, gifts were acknowledged including ten shares of railroad stock from John H. Swift, of New York; three thousand dollars from the estate of Caleb Dorsey, of Howard County, Maryland; nearly six hundred dollars from the congregation of Grace Church in Baltimore for Ravenscroft School at Asheville; and three hundred dollars, by bequest, from Miss Charlotte Hicks, of Michigan, who had died in North Carolina and from whose estate the Bishop said that about twenty-five hundred dollars would later be paid to the Diocese. These, and many unrecorded gifts in that time, as well as in later years, materially aided the work of the Church, and also did much to allay the fire of sectional bitterness; for, though a large part of the above amounts were sent by Southerners in Maryland, Kentucky, Missouri and other border States, the sums of money which came from more northern localities were by no means inconsiderable. Nor were these gifts from outside confined to the Episcopal Church, for other Christian bodies and the poor of all religious beliefs profited by similar liberality. That uncompromising old Confederate and

Calvinist, General Daniel Harvey Hill, when addressing a Baltimore audience some years after the war and alluding to the generosity formerly displayed by residents of that place toward more Southern localities, said: "It was at this time, when our whole people were shrouded with a pall of gloom and anguish, and absolute starvation was imminent in many places, that the generous heart of your city throbbed with one simultaneous pulsation of pity. Then both sexes, all classes and conditions, friends and foes alike, forgetting political and sectional differences, vied with one another in sending relief to the afflicted South. In the name of my countrymen, thus rescued from despair and death, I invoke the blessings of Almighty God upon the heads of their deliverers, whatever be their religious creed or political faith; whatever be the skies of their nativity, or their opinion of the righteousness or unrighteousness of the Southern cause."

Just prior to the war, the *Church Intelligencer*, a religious newspaper, had been established in Raleigh by the Reverend Messrs. Thomas S. W. Mott and Frederick Fitz Gerald, making its first appearance on March 14, 1860. Later, upon the appointment of Mr. Fitz Gerald as Chaplain in the Confederate Army, Mr. Mott conducted the publication alone till the Spring of 1864. In the Fall of 1864, it was removed to Charlotte, and there edited by the Reverend Messrs. Fordyce M. Hubbard and George M. Everhart, who jointly had charge until April, 1866, when Mr. Everhart retired, leaving Doctor Hubbard as sole editor. The latter continued it a few years longer and then it was forced to suspend. More than ten years later (May 10, 1879), the Reverend William S. Bynum began the publication of the *Church Messenger* in Winston-Salem. He edited it some months, and, in July, 1880, it was placed under a board of editors, consisting of several clergymen; but a few weeks thereafter (August 24, 1880), the Reverend Charles J. Curtis became editor and remained in charge of it until 1882, if not later. It, too, finally passed out of existence. Later a monthly publi-

cation called the *Messenger of Hope* was issued at the Thompson Orphanage in Charlotte. The last mentioned publication began its career toward the end of the year 1887, with the Reverend Edwin A. Osborne (then superintendent of the orphanage) as editor. During the years 1893 and 1894, the Reverend Scott B. Rathbun was editor; and, after his retirement, Mr. Osborne again took charge. In June, 1898, when Mr. Osborne left the orphanage to become Chaplain of the Second North Carolina Regiment of United States Volunteers in the War with Spain, the Reverend Walter J. Smith succeeded him as editor of the *Messenger of Hope*, as well as superintendent of the institution where it was published, and filled both stations for many years. During the session of the Convention of the Diocese of North Carolina in 1909, the Reverend Alfred R. Berkeley offered a resolution (it being a substitute for one theretofore presented by a committee) providing for the appointment of a special committee, to confer with similar committees from the Diocese of East Carolina and the Missionary Jurisdiction of Asheville, whose duty it should be to take under advisement the desirability of having one Church paper for both dioceses and the Jurisdiction of Asheville. The committees were accordingly appointed; and under their recommendation the *Messenger of Hope* (North Carolina) and the *Mission Herald* (East Carolina) were consolidated under the name and title of the *Carolina Churchman*, with the Reverend Thomas P. Noe, of Wilmington, as editor-in-chief. The *Carolina Churchman* made its first appearance in October, 1909. This consolidation of papers occurred at a later date than the time when the present history professes to end, but the importance of the matter may justify this additional paragraph on the subject.

In the six years immediately following the war, the Church in North Carolina lost by death a number of her leading laymen, among these being George E. Badger (May 11, 1866), for many years a vestryman of Christ Church at Raleigh, and formerly Judge, Secretary of the Navy, and United States Sen-

ator, whose reply to the pro-Roman pronouncements of Bishop Ives has already been mentioned. Another "shining mark" struck by the arrow of death (January 15, 1870) was Thomas Ruffin, Chief Justice of the Supreme Court of North Carolina, a jurist of national reputation, and a vestryman of Saint Matthew's Church at Hillsborough. Of these two profound lawyers and devoted Churchmen it is needless here to speak, as their records are written in the history of the State and Nation. Yet one there was—more incessant in his labors for the Church than both—who died during the same period (January 8, 1868), and of whom a few words may well be said, as he never sought political honors, and is not so well known to the present generation. This was Charles T. Haigh, of Fayetteville. He had been a communicant of Saint John's Church, in that town, for nearly fifty years. As early as 1836, he was elected a member of the Committee on Missions, and (with one year's intermission) served thereon until his death. For many years he was also treasurer of the Diocese. The Diocesan Convention of 1868 passed formal resolutions in honor of his memory, and Bishop Atkinson (addressing that assemblage) said of the deceased: "A better officer could nowhere be found, and a better man scarcely, if at all. He was an excellent specimen of that type of human character which mankind everywhere respects, and which certainly seems to me deserving of great respect, the high-toned English gentleman—for he was thoroughly English, not only in birth and education, but in taste and sympathy, and in the best characteristics of that people." A few years after Mr. Haigh's death, another veteran member was lost to the Church when George W. Mordecai, for many years senior warden of Christ Church in Raleigh, passed away on the 19th of February, 1871. Of the latter gentleman Bishop Atkinson said: "He often took part in the proceedings of this Convention, where no one was listened to with more respect; he was, since I have known this Diocese, one of its Trustees, a leading member of its Standing Committee, one of the most active, liberal

and judicious vestrymen of his own important parish, a wise and judicious counsellor to me in my official character, and the friend under whose hospitable roof I mainly spent my time when at Raleigh."

As heretofore shown in these pages, the Church had labored with commendable zeal to improve the religious condition of slaves in *ante-bellum* times; and, after the war, under conditions in some respects less favorable, the work was still maintained. Owing to the evils of carpet-bag rule—when self-interested adventurers came South, advocating social equality and seeking to inflame the negroes against their late masters and best friends—the work was much retarded, yet even then progressed to a considerable extent. In addressing the first Diocesan Convention which assembled after the close of the war, Bishop Atkinson referred to the old and new relations existing between the races in these words: "One of the chief cares and labors of a good many men, and of a still larger number of the women, of the South, was the welfare of the servants; and, under the system of slavery in these States, the African race made a progress, during the last hundred years, not only in numbers and physical comfort, but a progress from barbarism to civilization, from heathenism to Christianity, to which the history of the world offers no parallel. But the system was no doubt defective—better adapted to the early stage of a people's progress from the savage state than that which they have now reached; at any rate God, in his providence, has definitely set it aside. The future of that people is very obscure; and there is, in the judgment of many, great danger even of their extinction as a race. What, then, must we do as Christian men and women? We must continue our care for them; we ought even to increase it. We have surely been, in some degree, delinquent in the past; let us resolve, in God's strength, not to be so for the future." Referring to the same race, later on in this address, the Bishop says: "We must keep in mind their general

faithfulness in the hour of trial. We must allow for occasional instances of what seems to us folly, or perversity, or ingratitude. We must practice towards them the apostolical injunctions which are so strikingly enjoined, 'be pitiful, be courteous.' Their distresses, in their new condition, are likely to be many and great. Let us be ready to relieve them accordingly as God has given us the means. They are, as a race, peculiarly sensible of courtesy, or the absence of it. They show it abundantly themselves, and they are very much wounded when it is denied to them. They feel contempt or rudeness more than a serious injury. Let us inflict none of these on them. Let us make them feel what is, I believe, most true—that their best friends are among ourselves, and that to us they must look for counsel, and aid, and protection. But, above all, let us remember that part of our duty in which, I fear, we have been most deficient—providing for them sound religious instruction. They are in great danger of falling into the hands of mischievous and, sometimes, no doubt, malevolent fanatics, which would be a great calamity to them as well as to us. Let us endeavor to avert it by doing what is at any rate our duty—by giving them the true doctrine of our Lord Jesus Christ, in view of the vain janglings of false teachers. Let us raise up colored congregations in our towns, and let our clergy feel that one important part of their charge is to teach and to befriend the colored people; and especially to train, as far as they are permitted to do so, the children of that race."

It would be difficult to find nobler utterances than those above quoted, or ones better calculated to promote kind feelings between the races. And, while the good Bishop thus preached love and forbearance, he also realized that mixed congregations were not to be considered, whatever might be the views of "mischievous and malevolent fanatics" on the subject. He not only favored separate churches for the negroes, as indicated above, but, to the Diocesan Convention of 1866, he recommended that these congregations should be placed under well-instructed

clergymen of their own race whenever possible. As to the education of the newly freed race, he said: "The practical question is not whether they shall be taught, but *by whom* they shall be taught. Teachers they have already, and will continue to have. Shall they be such as will impart sound instruction, and be under our own direction, or shall they be such as chance or fanaticism may send? Who can doubt what should be our course in this respect, whether we regard the claims of duty or wisdom." Of the effect which he believed education would have, in a spiritual way, he further said: "The Word of God was written in order that it may be read; and to say, either by our action or by our refusal to act, that a large class of the community shall not read it, seems very like profanity. If read, it should be, as far as possible, with the commentary which the Creeds and the Liturgy of the Church give, securing it thereby from the fatal misinterpretations which ignorant and fanatical persons attach to it."

The above recommendations in the Bishop's address were referred to a special committee consisting of the Reverend Fordyce M. Hubbard, the Reverend N. Collin Hughes, Sr., the Reverend William C. Hunter and the Reverend Joseph Blount Cheshire, Sr., of the clergy, together with Mr. George W. Mordecai, General William R. Cox, and Mr. John H. Haughton, of the laity. This committee, after taking the matter into consideration, made their recommendations in a series of resolutions (duly adopted by the Convention) as follows:

"RESOLVED, That this Convention commend the people of color to the continued kindness and good will of the churchmen of this Diocese:

"RESOLVED, That it is the sense of this Convention that separate houses of worship should be provided, as soon as practicable, for the colored people; that there should be separate Sunday-Schools and separate congregations for them; and that the attention of the Clergy of this Diocese be directed to the importance of seeking out suitable colored men for Catechists, Sunday-School teachers, and Lay Readers; and giving them, as far as they may, personal instruction to fit them for these positions, in the hope that, under God's providence, many of

them may be ultimately qualified to become the spiritual teachers and pastors of their race;

"RESOLVED, That we heartily approve and earnestly recommend the mental and moral training of the colored people in such a manner and to such degree as the conditions of affairs may justify."

In 1868, Bishop Atkinson announced that a normal and training school, for the education and instruction of colored teachers and ministers, had been established near Raleigh, under the superintendence of the Reverend J. Brinton Smith, D.D. The institution here alluded to—Saint Augustine's School—has been a strong factor in the betterment of the race for which it was established. Up to the present time the heads of this institution have all been white clergymen of the Church. After the death of Doctor Smith, in 1872, he was succeeded by the Reverend John E. C. Smedes, a gentleman of fine scholarship and many lovable qualities. The latter gave place, in 1884, to the Reverend Robert B. Sutton, who served acceptably some years and then resigned his charge, owing to the infirmities of age. In 1891 he was succeeded by the Reverend A. Burtis Hunter, whose personal worth and administrative ability are still demonstrated in the management of that excellent institution. One of the features of instruction at Saint Augustine's is of an industrial nature, among the courses there taught (in addition to religious and scholastic training) being improved agriculture, dairying, carpentry, brick-making, stone-masonry, weaving, dress-making, laundry work, cooking, etc. Many of the buildings on the premises, including Saint Augustine's Chapel, Saint Agnes Hospital, and the Benson Library, were erected by students out of granite which they themselves quarried. In connection with the hospital is also a school for training nurses which is doing good work.

In 1866, owing to ill health, Bishop Atkinson spent six months in Europe, reaching England in June, and returning to America in December. He was accompanied on this tour by Mrs. Atkinson. In all places visited by him he was received with the high consideration due his office. Before taking leave

of North Carolina, he addressed a communication to the Diocesan Convention, asking it to take under consideration the advisability of electing an Assistant Bishop, or dividing North Carolina into two Dioceses, but neither of these measures was adopted at that time. In the matter of the proposed election of an Assistant Bishop, the Diocesan Convention which assembled at New Bern, May 30th-June 4, 1866, decided to have such an election, and adjourned to meet in special session at Goldsborough in the following November. Before November came, however, a letter was received from Bishop Atkinson—then in England—stating that he had so far recovered his health and vigor as to render the election of an Assistant Bishop unnecessary. In consequence of this turn of affairs, the special meeting at Goldsborough was not held, and it was seven years before an Assistant Bishop was elected.

As already stated, Bishop Atkinson was the recipient of many tokens of consideration while abroad. Almost immediately upon his arrival in Europe, a communication was addressed to him by the Archbishop of Canterbury, Primate of All England, inviting him to take part in the consecration of some Colonial Bishops of the Anglican Church. This he could not do, being in Paris when the consecration took place, but a similar invitation was later accepted by another American Bishop, then in Europe, the Right Reverend Henry John Whitehouse, of Illinois.

During Bishop Atkinson's European tour in 1866, he attended (in October of that year) a congress of the Anglican Church, at York, among other Americans present being Bishops Whitehouse, of Illinois, and Stevens, of Pennsylvania. Bishop Atkinson was also present when the Archbishop of Canterbury laid the corner-stone of the Cathedral at Inverness, and thereby "visibly sealed the closer union between the powerful and prosperous Church of England and its long oppressed sister in Scotland."

While Bishop Atkinson was in Europe, Bishop Green, of Mississippi, who was a native of Wilmington, confirmed a few persons while visiting his old home; and Bishop Atkinson himself, while stopping in Baltimore, administered the same rite to upwards of thirty, by request of the Bishop of Maryland.

It was on Christmas Eve, 1866, that Bishop Atkinson again reached his home in Wilmington, on his return from Europe. In addressing the Diocesan Convention of 1867, he once more discussed the election of an Assistant Bishop. Should it turn out that the Diocese could not support two Bishops, and it should be thought expedient that a younger man should fill the Episcopate in North Carolina, Bishop Atkinson expressed a willingness to resign. Of the latter step he said that—while he had been assured that this would be painful to the Diocese, and though it would certainly be so to himself personally—he was willing to make the sacrifice if the interests of the Church demanded it. A sacrifice it would indeed have been thus to resign, for Bishop Atkinson was not a man of large means. The committee to which the address was referred unanimously reported that it could not entertain for a moment such a proposition. The report also said that a separate Diocese could not then be set up, as a canon of the American Church required each new diocese to contain a certain number of self-supporting parishes. In this report, the committee expressed the opinion that an Assistant Bishop should be chosen so soon as provision could be made for his support.

In September, 1867, there was held in Lambeth Palace, the seat of the Archbishop of Canterbury, a Council of Bishops of the Anglican Church throughout the world. At the request of his Diocesan Convention, Bishop Atkinson attended the deliberations of that august assemblage, leaving America in the Summer and returning in December. Speaking of the personnel of this great body of Church dignitaries, he later said: "The Catholic character of the Church—its adaptation to all sorts and conditions of men—was made strikingly manifest when

one looked around him and saw in what mutually remote quarters of the earth, in what different states of intelligence and civilization, amid what varied races those men lived and labored, who met together for the first time in those ancient halls at Lambeth to consult how they might best advance the kingdom of Christ. There were those present who were spending their strength and periling their lives among the most degraded heathen tribes of Africa; others from among the savages of Borneo; others accustomed to the political turmoils of the democracy of America; while others, again, sat in the front ranks of the peers of England. Some were of world-wide reputation as theologians; some were eminent for historical research; and some distinguished for brilliant eloquence. But all were agreed in accepting for their own guidance, and for the instruction of others, that doctrine of Christ which is plainly taught in Holy Scripture and was believed by the early Church."

The above was the first of the great Lambeth Conferences, which are now held about every ten years. Another assemblage, organized in 1908, and with a time of meeting very close to that of the Lambeth Conference, is known as the Pan-Anglican Congress. The latter body is not only composed of Bishops and other clergy, but also of the laity—men and women alike.

After the close of Bishop Atkinson's duties in connection with the Lambeth Conference of 1867, two of his former parishioners from Baltimore urged him to spend the Winter as their guest in Italy, but a sense of duty to his Diocese forced him to decline.

To the Diocesan Convention of North Carolina in 1868, Bishop Atkinson again recommended the election of an Assistant Bishop; and, as an appendix to the Convention Journal for that year, there was a lengthy report on the subject of Bishops of the different classes, as recognized by usages in the Christian Church from the earliest times down to the period immediately following the foundation of the Episcopate in America. In conclusion this report said that, while the Church

was now in need of more Bishops, the number could not then be increased in North Carolina without an amendment of existing canons by the General Convention. The committee making this report was composed of the Reverend Messrs. Alfred A. Watson, Joseph Blount Cheshire, Sr., and Benjamin S. Bronson from the clergy; and, from the laity, Armand J. DeRosset, M.D., and Mr. Richard H. Smith. At the Diocesan Convention of 1871 there was submitted a committee report asking that the General Convention be memorialized to authorize the election of Suffragan Bishops. This report also learnedly dealt with precedent and usage concerning the Episcopate in the earlier days of the Church. The committee which prepared it consisted of the Reverend Messrs. Benjamin S. Bronson, Joseph Blount Cheshire, Sr., and Edward M. Forbes, with two laymen, General James G. Martin and Mr. Richard H. Smith. When the next General Convention met, it refused to authorize the election of Suffragan Bishops, but provided that an Assistant Bishop might be elected in any Diocese whose extent of territory made it impracticable for one Bishop adequately to perform the duties of the Episcopate therein. Under the authority thus conferred, the Diocesan Convention, at Fayetteville on May 30, 1873, elected the Reverend Theodore Benedict Lyman, D.D., to the office of Assistant Bishop. Of Bishop Lyman a separate sketch will later be given herein.

At the Diocesan Convention of 1874, the Reverend Angelo A. Benton submitted a list of the old colonial parishes of the Church of England in North Carolina; and the result of his researches (compiled from legislative statutes) was printed in the Convention journal for that year. At the same time a committee was appointed consisting of the Reverend Matthias M. Marshall, the Reverend Edward R. Rich and the Honorable William H. Battle, LL.D., and charged with the duty of collecting "as much of the colonial history in reference to the Church in this Diocese as possible, and the date of the organization of the older parishes, and make a report to the next convention

of a list of parishes in the order of their organization." The same layman who moved the appointment of this committee, Colonel Sewall L. Fremont, of Wilmington, later moved (motion being carried) that the above committee "be requested to ascertain the date of the admission of the several existing parishes to representation in the Convention of this Diocese, and report the list, in the order of their seniority, to the next Convention." The report of the latter committee, through its chairman, Doctor Marshall, will be found in the journal of the Diocesan Convention of 1877. In the same report is a recommendation that the office of Historiographer be created. This recommendation being adopted, Doctor Marshall was unanimously elected Historiographer of the Diocese, and remained in that office until May 14, 1884, when he declined reelection and was succeeded by the Reverend Joseph Blount Cheshire, Jr. After the latter became Bishop, the Honorable John Steele Henderson, LL.D., was elected Historiographer. Mr. Henderson held this position until May 13, 1909, when he asked to be relieved from further service and was succeeded by Marshall DeLancey Haywood, author of the present work.

A resolution was passed by the Diocesan Convention, in 1877, making it the duty of the Rector of each parish throughout the Diocese to write or cause to be written a history of his parish for preservation in the archives of the Diocese. To the Convention of 1878 Doctor Marshall reported a list of the parish histories which had been forwarded to him, up to that date, together with others which had been promised. These histories, together with the ones later sent in, form a valuable manuscript collection. When the Diocese of East Carolina was established, all parish histories dealing with churches in that section were turned over to its Historiographer, Colonel James G. Burr.

Some brief histories, relative to parishes in the three dioceses throughout the State of North Carolina, have already been published in pamphlet form or as articles in periodicals, and among them we may mention the following:

Historical Notices of St. James' Parish, Wilmington, North Carolina, by the Reverend Robert Brent Drane, of Wilmington, 1843.

Sketch of St. James's Parish, Wilmington, being the completion of the above mentioned work of Doctor Drane, by a member of the vestry (Colonel James G. Burr), pamphlet 1874, and re-published serially in the *Church Messenger* (Charlotte, North Carolina), March 31st-May 16th, and *addenda*, June 30, 1881.

Early Church in North Carolina, written by the Reverend Robert Johnstone Miller in 1830, and published in the *Church Messenger*, October 15, 1880.

An Historical Sketch of the Church in Edgecombe County, by the Reverend Joseph Blount Cheshire, Jr., but published anonymously, *Church Messenger*, August 31st-September 21st, 1880.

A Visit to Old Brunswick and the Ruins of St. Philip's Church, by Colonel James G. Burr, *Church Messenger*, September 28, 1880.

St. Philip's Parish, Smithville,* by the Reverend Robert B. Windley, *Church Messenger*, January 13th-20th, 1881.

St. John's Parish, Wilmington (anonymous), *Church Messenger*, July 7, 1881.

St. Paul's Parish, Wilmington, by the Reverend Thomas M. Ambler, *Church Messenger*, July 14, 1881.

St. Mark's Church, Wilmington (a parish made up of negroes), by the Reverend Charles O. Brady, *Church Messenger*, July 21, 1881.

Christ Church, Rowan County (anonymous), *Church Messenger*, August 4th-August 11th, 1881.

Episcopacy in Rowan County, by the Honorable John Steele Henderson, in *Rumple's History of Rowan County*, 1881, pages 378-435.

* Smithville, near the mouth of Cape Fear River, is now called Southport.

St. James's Church, Iredell County—formerly Mills Settlement and still earlier a part of St. Mark's Parish—(anonymous), *Church Messenger*, August 18, 1881.

St. Paul's Church, Edenton, by the Reverend Charles M. Parkman, *Church Messenger*, September 22d-October 6th, 1881.

St. Thomas Church, Bath, by the Reverend Horace G. Hilton, *Church Messenger*, November 17, 1881.

A Sermon-Sketch of the History of St. Matthew's Parish, Hillsboro, by the Reverend Joseph W. Murphy, delivered October 5, 1890, and published in pamphlet 1900.

Religious and Historic Commemoration of the Two Hundred Years of St. Paul's Parish, Edenton, May 22d-May 24th, 1901, containing sermon by Bishop Watson, of East Carolina, and addresses by Richard Dillard, M.D., Mr. James R. B. Hachaway, the Reverend Francis W. Hilliard, the Reverend Charles A. Maison, and the Reverend Thomas M. N. George.

St. Paul's Church, Edenton, by Richard Dillard, M.D., *North Carolina Booklet*, July, 1905.

St. Thomas's Church, Bath—St. Paul's Church, Edenton, North Carolina, by the Reverend Robert Brent Drane, D.D., in volume entitled *Colonial Churches in the Original Colony of Virginia*.

On April 25, 1877, occurred the death of the Reverend Aldert Smedes, D.D., founder and for thirty-five years the honored Rector of Saint Mary's School at Raleigh. In the year 1873, Bishop Atkinson had said of him, in an address to the Diocesan Convention: "If I were called upon to say what individual has exerted for many years, and is now exerting, the most beneficial influence upon the people of this State, I should feel bound to express the conviction that it is not this or that statesman, or this or that soldier, or this or that preacher, but the man who has successfully trained up so many maidens and so many matrons to be themselves useful and happy in their respective spheres and to diffuse around them the incalculable benefit of womanly intelligence, refinement and piety. While many ex-

cellent persons have labored for this end, and with gratifying success, he who, in my judgment at least, has accomplished the most, is the Principal of St. Mary's School, Raleigh." At the time of the death of Doctor Smedes a tribute was paid his memory by the Bishop in these words: "I take this occasion to express publicly, as my deliberate judgment, that Dr. Smedes accomplished more for the advancement of the Church in this Diocese, and for the promotion of the best interests of society within its limits, than any other man who ever lived in it. Under his care, and very much as the result of his intelligence, his firmness and his tender affection for them, there went out from St. Mary's School, Raleigh, every year a number of young girls who, in culture, in refinement, and still more in elevation of moral and religious character, would compare favorably with the pupils of any other institution in this country. He knew not only how to teach, but how to govern, and to make himself honored as well as loved; and to constrain his pupils to feel that the years spent under his care were at the same time the happiest and most useful of their lives. He has gone to his reward, but his work remains, and will remain from generation to generation."

When Doctor Smedes died, the great work in which he had been engaged was taken up by his son, the Reverend Bennett Smedes, D.D., who had been Assistant Rector for some years. The whole of the latter gentleman's life was one of devoted self-sacrifice to the interests of religious education. Under adverse conditions he maintained Saint Mary's until his death, February 22, 1899, expending his private fortune in keeping up the work rather than let the school suspend operations. In consequence of these unselfish labors, Saint Mary's was held until a time (just before his death) when it was purchased by the Church and placed under the management of a board of trustees from all three dioceses in the State of North Carolina. It was later also made the diocesan school of South Carolina, which State likewise has a representation in its board of trustees. This noble

institution is now free from its original debt; and, having survived the vicissitudes of peace and war throughout so many years, without interruption, will doubtless hereafter fully measure up to its splendid record of by-gone times. In the darkest days of the War between the States, its doors were never closed; and, at one time during that period, the family of Jefferson Davis found shelter within its walls, as did also one of the daughters of General Robert E. Lee.

Despite the Church's ill fortune in its previous efforts toward establishing schools for boys, Bishop Atkinson's interest in this important subject never abated. "A complete education," said he, "demands the cultivation of the moral and spiritual as well as the intellectual faculties, and it is one of the functions of the Church to provide this." In his address to the Convention of 1874 he speaks of efforts by the Reverend Benjamin S. Bronson to conduct a school at Charlotte, in addition to performing his duties as Rector of Saint Peter's Church in that city. This school at Charlotte finally suspended; and, at a later period, Mr. Bronson agreed to have the property fitted up for use as an orphanage. The former school had been largely established by the munificence of the family of the late Lewis Thompson, of Bertie County, and the new institution was called the Thompson Orphanage as a memorial to him. Its doors were opened on May 10, 1887, with the Reverend Edwin A. Osborne as superintendent. The latter gentleman had been Colonel of the Fourth North Carolina Regiment in the Confederate Army, and his military spirit was again awakened when the War with Spain came on, so he resigned his superintendency of the orphanage in June, 1898, to become Chaplain of the Second North Carolina Regiment of United States Volunteers. After the War with Spain closed he became Archdeacon of the Convocation of Charlotte, which position he now holds. Upon Mr. Osborne's resignation, as above, of the superintendency of the Thompson Orphanage, he was succeeded by the Reverend Walter J. Smith, present incumbent. Mr. Smith belongs to a Halifax County

family noted for its devotion to the Church, being a son of William R. Smith, one of the three brothers whom we have heretofore mentioned in the sketch of Bishop Ives. The Thompson Orphanage has done, and is still doing, a splendid work in shielding little children from want and ruin, and training them up for respectable stations in the citizenship of their country. Two other worthy institutions of the Church at Charlotte are Saint Peter's Hospital, for the white race, and the Good Samaritan Hospital, for negroes.

A special committee on education, at the Diocesan Convention of 1875, reported efforts, which had been made in the preceding year, to establish an educational institution at Morganton, in the mountain section. At that time Bishop Atkinson was not sufficiently strong to supervise work so far from his home, and requested his assistant and co-laborer, Bishop Lyman, to interest himself in the educational work at Morganton. The Wilberforce School—as this institution was called, in honor of the great English Bishop of that name—proved a failure, despite the able and energetic manner in which Bishop Lyman sought to uphold it. Some further mention of it will be made in the sketch of Bishop Lyman, later on in this work.

One Church school for boys met with some success in North Carolina for a while, though not with so great a measure as it deserved. This institution—located in what is now the Diocese of East Carolina—was Trinity School, at Chocowinity in the county of Beaufort, not far from Washington, the county-seat. Its founder and first principal was the Reverend N. Collin Hughes. About the year 1850 he established a parochial school in conjunction with Trinity Parish, and it was operated in a house built for its use by the vestry. Good schools were scarce in that day, and a considerable number of students came from other counties. Shortly before the War between the States Mr. Hughes went to Pittsboro, and then Trinity School passed into other hands—suspending work during the progress of the war. In 1866, Mr. Hughes returned to Beaufort County and en-

deavored to re-open the school, but met with many discouragements. Some years later, in 1878, his son, the Reverend N. Collin Hughes, Jr., joined in the management of this institution, afterwards becoming his father's successor as principal. Instruction in the doctrines of the Church and general religious training were always given prominence in the course of study at Trinity; and, though it was not a training school for the ministry, about twenty of its former pupils have taken holy orders. The enrollment of students in this institution was never large, but its influence for good was by no means inconsiderable. In 1908 this school was closed; and, during the same year, its principal, the Reverend Mr. Hughes, became Archdeacon of the Convocation of Raleigh.

During the lifetime of Bishop Atkinson steps were first taken toward dividing the Diocese of North Carolina by the erection of a part of the State into the Diocese of East Carolina; but, as this proposed measure was not carried out until two years after his death, we shall treat of that subject in the sketch of Bishop Lyman, hereafter to be given in this work.

Though the consecration of the Reverend Doctor Lyman, as Assistant Bishop, greatly lightened the labors of the venerable Bishop Atkinson, the latter continued his good work as long as strength was given him to plead with mankind for a fuller realization and performance of their duties to God. When the Diocesan Convention met at Winston, in Forsyth County, during the month of May, 1880, the aged prelate was too infirm to attend its sessions, but sent his annual address to be read before that body. This was his last message to the Church in North Carolina, and its closing words dealt with a phase of morality which long years of personal observation moved him to emphasize for the good of his people. This was the question of temperance. In part he said: "All the taxes, of which our people complain so much, are not equal to a tenth part of the burden they impose upon themselves by the use—frequently the excessive use—of intoxicating liquors. To the same fruitful source

are due nine-tenths of the crimes that come before our courts of justice, as we are assured by some of those who are engaged in the administration of justice. How much of the misery of private life is brought about by the same cause, none but God himself can tell. That it is varied, bitter, widespread, all of us must know, and I have reason, more and more every year, to believe that it, more than any other sin, causes spiritual decline, and final apostacy within the limits of the Church itself; that many a young man enters upon his religious course, not only with sincerity but with zeal, and yet, yielding to the enticements of the cup, falls away from the faith, withdraws from religious ordinances, brings shame on the cause of Christ and the honor of His Church, and ruin on his own soul. Now are we not bound to do what we can, in order to resist this sin so deadly in itself and so prolific of other sins? The Church of England is exerting itself with great honor to its own spirit and principles, and with great benefit to the country, in contending with this giant adversary to all righteousness and to all human happiness. Can we not do something more than we have hitherto done in the same holy cause? I know that there are good men who object to societies for this special purpose on the ground that they interfere with the proper work of the Church. To me the objection seems very futile. On the same ground, missionary societies, tract societies, Bible and Prayer Book societies, associations for the relief of the poor, and indeed most charitable and religious organizations would have to be renounced."

Bishop Atkinson filled the Episcopate for nearly thirty years. During that time he took part in the consecration of ten Bishops, as follows: Alexander Gregg, of Texas, October 13, 1859; Henry Champlin Lay, of the Missionary Jurisdiction of the South-west (later translated to the Diocese of Easton in Maryland), October 23, 1859; Charles Todd Quintard, of Tennessee, October 11, 1865; John Watrous Beckwith, of Georgia, April 2, 1868; William Pinkney, of Maryland, October 6,

1870; William Bell White Howe, of South Carolina, October 8, 1871; Theodore Benedict Lyman, of North Carolina, December 11, 1873; Edward Randolph Welles, of Wisconsin, October 24, 1874; John Henry Ducachet Wingfield, of Northern California, December 2, 1874; and Charles Clifton Penick, of Cape Palmas in Africa, February 13, 1877.

In 1846, Trinity College, at Hartford, Connecticut, conferred the degree of Doctor of Divinity upon Mr. Atkinson, then Rector of Saint Peter's Church in Baltimore. After he became Bishop he was twice honored with the degree of Doctor of Laws—by the University of North Carolina in 1862, and by the great English University of Cambridge in 1867.

During the course of his Episcopate, Bishop Atkinson attended every General Convention which ever assembled except the war-time session of 1863 (when no Southern Bishops were present), the special session of 1875, and the session of 1880, being sick when the last named was held.

Though Bishop Atkinson had been physically unable to attend the Diocesan Convention of 1880, he later rallied, and seemed, at times, in some measure to regain his usual strength and health. But this improvement was only temporary, for he later grew steadily weaker, and passed peacefully away at his home in Wilmington, surrounded by his family and friends, on the 4th day of January, 1881. This event caused deep grief throughout North Carolina, and was recognized as a loss to the Church in general. No Bishop within the ranks of the American Episcopate had served the Church more faithfully, more lovingly, more freely, more wisely; and few had met with so great a measure of success. Gentle and considerate in manner, yet firm of purpose and strong in action, he was an ideal Bishop—a Ravenscroft without his rugged exterior, an Ives without his vacillations.

A tribute both eloquent and just was paid to the memory of Bishop Atkinson by Bishop Strange in an address delivered at

the laying of the corner-stone of the Church of the Holy Comforter (a memorial to Bishop Atkinson) in Charlotte, on August 6, 1909.* On that occasion, when speaking of Bishop Atkinson's first coming to North Carolina, of his noble traits, and splendid career, Bishop Strange said:

"We needed a wise and loving leader then; and the good God gave him to us. How noble his presence, how gracious his manners, how loving his heart, how firm his will, how wise his judgment! He knew what this Church of ours is and what she stands for; and this he taught in season and out; and yet he could see the standpoint of the earnest Christians outside our communion; and he so mingled love and tolerance with his presentation of the truth that he disarmed their prejudice and won their respect and affection. Under his wise, loving, unselfish rule, harmony and hope settled sweetly down upon the Church herself, and she went forward again in her Godly work. He was with us, our true friend and guide, in the stormy times of war and in the dark days of reconstruction. To him more than to any single man is due the fact that the Protestant Episcopal Church in the United States is to-day ONE, knowing no North and South, no East and West. Two years after his death, the Church in North Carolina had grown too large for the administration of any one Bishop; and so its territory was divided, and the General Convention of 1883 set apart the new Diocese of East Carolina. For nearly thirty years Bishop Atkinson guided the affairs of the Church in the whole State; and in those years the clergy had increased from thirty-six to seventy-six, and the communicants from 1,778 to 5,889. To-day, my friends, twenty-eight years from the death of Bishop Atkinson, we have at work in the State three Bishops, 125 clergymen and 13,492 communicants."

The funeral of Bishop Atkinson was held in Wilmington on January 7th. Shortly before 11 o'clock on that day, the vestries of Saint James's, Saint John's, Saint Paul's, and Saint Mark's Churches assembled at the Bishop's residence, and formed in procession, going to Saint James's Church, where the funeral services and interment were to take place. A company of forty young men from the above parishes, in relays of ten at a time, bore the casket from the late home of the deceased to the Church.

* For copy of this address, see the *Carolina Churchman* for October, 1909.

The honorary pall-bearers were the following eight clergymen, all clad in white surplices: the Reverend Messrs. Thomas M. Ambler, George Patterson, Thomas D. Pitts, Matthias M. Marshall, Bennett Smedes, Edward R. Rich, Benjamin S. Bronson, and J. Worrall Larmour. Officiating at the Church were Bishops Lyman of North Carolina and Whittle of Virginia, together with the Rector of the parish, Reverend Alfred A. Watson. Bishop Lay, of the Diocese of Easton, was also present; but, being a close connection of the Atkinson family, was not one of the officiating clergy. After solemn and impressive services, the remains of Bishop Atkinson were laid beneath the chancel of Saint James's Church. Within that sacred edifice has since been placed a tablet to his memory, and that of Mrs. Atkinson, bearing these words:

To the Revered and Beloved Memory
of The Right Reverend
THOMAS ATKINSON, D.D., LL.D.,
Third Bishop of North Carolina.
Born at Mansfield, Dinwiddie Co., Va.,
Aug. 6th, A. D. 1807.
Consecrated Bishop of North Carolina
Oct. 17th, A. D. 1853.
Fell Asleep in Jesus
at Wilmington N. C., Jan. 4th, 1881.

His body rests beneath this Chancel
in sure hope of a blissful resurrection.

JOSEPHA GWINN ATKINSON,
his beloved and devoted wife,
fell asleep December 7th, A. D. 1887,
and reposes by his side.

In referring to the obsequies of Bishop Atkinson, a Wilmington newspaper, the *Weekly Star*, of January 14th, said: "It

was the most imposing and decorous funeral we have ever witnessed in Wilmington. All classes and denominations participated in the ceremonies, anxious to do honor to one who was not only great but good—one of nature's noblemen, a very prince among men."

In Bishop Atkinson's will, he bequeathed his theological library and five hundred dollars in money to the Ravenscroft School at Asheville; and, before that institution closed its doors, it was the purpose of the Diocese to endow in its faculty a chair to be known as "The Bishop Atkinson Professorship of the Evidences of Christianity and of Christian Doctrine." Another memorial to Bishop Atkinson—in course of construction at the present time—is a house of worship in Charlotte, which the Reverend Francis M. Osborne is now raising funds to have completed. It will be known as "The Church of the Holy Comforter." Its corner-stone was laid August 6, 1909. The chancel window of Saint Paul's Church, at Wilmington, is also an Atkinson memorial. Some years after the War between the States, the Reverend David D. Van Antwerp wrote a history of the Church and dedicated it to Bishop Atkinson in these words: "To the Right Reverend Thomas Atkinson, D.D., LL.D., Bishop of North Carolina, whose many admirable qualities have won for him a shining fame in the American Church, this work is, by his permission, affectionately dedicated by his friend and servant, The Author." For several years prior to the war, Doctor Van Antwerp served as a presbyter under Bishop Atkinson in the Diocese of North Carolina. In the See House at Raleigh is an oil portrait of Bishop Atkinson, presented to the Diocese by Mrs. A. B. Andrews.

In an admirable memorial sermon on Bishop Atkinson, preached before the Diocesan Convention in Christ Church, Raleigh, on the 18th of May, 1881, Bishop Lay tells us of many religious opinions held by the deceased, as well as of his personal characteristics. Said he, on that occasion: "He was Anglican to the backbone. He was thoroughly convinced that

the Anglican Reformation was necessary and lawful, and was wisely conducted, so that no catholic truth whatever is denied or obscured in our formularies." From the same memorial discourse we learn that one of Bishop Atkinson's firmest convictions, founded, as he thought, on the general consent of the primitive Church, was that every baptism, by whomsoever administered, where the matter and the form are used, is a valid baptism, and that a person so baptized becomes thereby a member of the catholic body of Christ. In Baltimore, on one occasion, says Bishop Lay, a child was presented to Doctor Atkinson (then a parish priest) for the sacrament of baptism. There being some hesitancy in reply to the question as to whether or not it had been previously baptized, further inquiry was made, and it appeared that, shortly after the child's birth, its life appeared to be in danger, whereupon the attendant physician hastily applied the water and pronounced the formula. Upon this statement of facts, Doctor Atkinson declared that such baptism was valid, and declined to proceed.

Love of kindred, we are told, was a predominating trait in the character of Bishop Atkinson. After specifying the stress laid upon the various relationships of the Apostles and other characters in Holy Scriptures, he said: "I can but think it is a Christian duty to recognize and to value these bonds of kinship. When people boast that they do not care for their relations and connections more than for other people, it only proves that they have cold hearts and care little for anyone but themselves." Commenting upon these sentiments, Bishop Lay observes: "Surely he was right in this position. It does widen our hearts and broaden our sympathies thus to love our kindred. It is, beyond all doubt, a restraint upon the young to know that they bear a name which has never been dishonored, and that any misdeed of theirs will carry personal mortification into an extensive circle of relatives and connections."

Bishop Atkinson's domestic life was singularly free from affliction. The first death in his father's large family was that

of the eldest son, aged fifty; another died at the age of sixty; and the remaining brothers and sisters of the Bishop—eight in number—all survived him. In all his married life, extending throughout a period of fifty-three years, there was never a death among his children; and his wife also survived him. Furthermore, while never a man of wealth, Bishop Atkinson was blessed all through life with means sufficient for the needs of himself and family. Well might he say, with the Psalmist, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." And, in the words of the same inspired writer, we may add: "Mark the perfect man, and behold the upright, for the end of that man is peace."

Bishop Lyman.

into Canada; others westward took their course, and onward still, as new territories and States have arisen, quite to the Pacific Ocean." The Richard Lyman, last referred to, owned property in Lebanon, and died November 4, 1708. Among his children was a son, Jonathan, who was born on January 7, 1684, and went with his father from Northampton to Lebanon in 1696. This Jonathan married Lydia Loomis, and died on August 11, 1753. He was a noted Indian fighter. His son and namesake, Jonathan Lyman, was born on the 23d of April, 1712, and resided in Lebanon also. He died July 28, 1792. His wife was Bethiah Clark, to whom he was married on October 2, 1735. Among other children he had a son, William Lyman, born August 12, 1738. On February 12, 1761, William married Mary Parker. In his religious affiliations he was a Congregationalist. He died April 2, 1827. One of his sons, Asa, was the father of Bishop Lyman, to whose history this sketch will be devoted.

The Reverend Asa Lyman, just mentioned, was born in Lebanon, Connecticut, on the 24th of February, 1777. He graduated from Yale in 1797, one of his class-mates being the Reverend Bethel Judd, who afterwards, for a short while, was Rector of Saint John's Church in Fayetteville, North Carolina, and also president of the convention at New Bern which reorganized the Diocese of North Carolina in 1817. Mr. Lyman became a Congregational clergyman, at times being compelled by ill health to retire from the ministry and take up educational work. For a while he was also engaged in mercantile pursuits, being a dealer in books. A few years before his death he removed to Clinton, New York, for the purpose of educating his sons at Hamilton College in that place. He died at Clinton in the year 1836. His wife was Mary Benedict, daughter of Aaron Benedict, and a member of an old colonial family. In addition to other children (including Bishop Lyman) the Reverend Asa Lyman left a son, the Reverend Father Dwight Edwards Lyman, who was a priest of the Roman Catholic Church.

The above facts, relative to the ancestry of Bishop Lyman, we have gathered from a work published in 1872, entitled *Genealogy of the Lyman Family in Great Britain and America*, by the Reverend Lyman Coleman, D. D., a member of the faculty of Lafayette College, in Easton, Pennsylvania.

In the account above set forth, we have spoken only of the direct ancestry of Bishop Lyman, as space will not permit us to go into the history of the widely divergent branches of the numerous and distinguished family to which he belonged. As colonists, soldiers, clergymen, scholars, philanthropists, and men of affairs in general, bearers of the name had exercised a wholesome influence in the communities wherein they dwelt, long before his own achievements added to the honors so worthily won.

The Right Reverend THEODORE BENEDICT LYMAN, D. D., LL. D., D. C. L., fourth Bishop of North Carolina and one hundred and third in the succession of the American Episcopate, was born in Brighton, Massachusetts, on the 27th day of November, 1815. He graduated from Hamilton College, at Clinton, New York, in 1837, being valedictorian of his class. Having determined to enter the sacred ministry, he later became a student at the General Theological Seminary in New York City, and graduated from that institution in 1840. Immediately after his graduation he removed to Maryland, and was ordered deacon in Christ Church, Baltimore, September 20, 1840, by the Right Reverend William Rollinson Whittingham, who had been elevated to the Episcopate only three days before. At Hagerstown, Maryland, fifteen months later (December 19, 1841), he was ordained to the priesthood by Bishop Whittingham.

Between the years 1841 and 1850, Mr. Lyman served as Rector of Saint John's Church at Hagerstown. While there he rendered a great service to the cause of education by being the chief co-worker with Bishop Whittingham in founding the College of Saint James. In a monograph by the Reverend Hall Harrison, published in Doctor Bernard C. Steiner's *History of Education in Maryland*, there is some account of this movement. It seems

that Bishop Whittingham desired to establish an educational institution for boys, and opened, in October, 1842, at Hagerstown, a school called Saint James's Hall. Soon afterwards there was thrown upon the market a fine country estate called Fountain Rock, in Washington County, Maryland, about six miles from Hagerstown, and Mr. Lyman realized that this was admirably suited for uses as a school. He communicated his views to Bishop Whittingham, who determined to buy it, and appointed Mr. Lyman to interest the people of Maryland (particularly those in Washington and Frederick Counties) in the undertaking. It was also necessary to raise five thousand dollars to start the enterprise, and this Mr. Lyman succeeded in doing, after much labor. In selecting a principal for Saint James's Hall, Bishop Whittingham chose the Reverend John Barrett Kerfoot, a young clergyman who had been born in Ireland and was then living on Long Island, in New York, where he was Assistant Rector of the school conducted by the Reverend Doctor Muhlenburg, under whom he himself had been educated. Mr. Kerfoot entered upon his new duties with zeal and success; and, in 1843, the Legislature of Maryland passed an act of incorporation by which Saint James's Hall became the College of Saint James. Mr. Lyman was one of the trustees named in the act of incorporation of this college, and it conferred upon him the degree of Doctor of Divinity in 1856, after his removal to Pennsylvania. Saint James's College had a good patronage from North Carolina, among the many students from this State being the Reverend Bennett Smedes, who in later years assisted his father as Rector of Saint Mary's School at Raleigh, and ultimately became his successor. As to the later history of the College of Saint James, it remained in operation until 1864, toward the close of the War Between the States, when President Kerfoot and his chief assistant, the Reverend Joseph Howland Coit, were arrested by order of General Jubal A. Early, of the Confederate Army, in retaliation for the seizure by Union forces of some clergymen in Virginia who were Southern sympathizers.

After the release of the Reverend Messrs. Kerfoot and Coit, the former accepted the presidency of Trinity College, at Hartford, later becoming Bishop of Pittsburg; and Mr. Coit removed to New Hampshire, where he was elected Vice-Rector of Saint Paul's School in Concord, eventually becoming Rector as successor of his brother, the Reverend Henry Augustus Coit, when that gentleman died, in 1895. After the removal of President Kerfoot and Professor Coit from Maryland, the College of Saint James became a grammar school, and is now in operation as such.

While priest in charge of Saint John's Church at Hagerstown, the Reverend Mr. Lyman declined three calls from North Carolina, including one from the parish of Saint James in Wilmington. In the Spring of 1850 he accepted an invitation to become Rector of Trinity Church, in Pittsburg, Pennsylvania, and there officiated with great success for ten years, his parish growing to such an extent that a new one—Saint Peter's—had to be organized. In 1860 he resigned, wishing to spend some time in Europe. This resignation was not accepted, his congregation prevailing upon him to take a two years' leave of absence instead. At the end of the two years, however, he decided to remain abroad for a longer period, and insisted upon relinquishing his charge in Pittsburg, much to the regret of his parishioners. He remained in Europe ten years, and was an efficient factor in building up missions of the American Church in Roman Catholic countries. He also extended his travels eastward, twice visiting Egypt, Syria, and the Holy Land (including Mount Sinai), as well as going to other localities of interest. While in Italy he had charge of a Church at Florence in the years 1860 and 1861. In 1862 he went to Rome, and there officiated (conjointly with another clergyman) in the household of the American Ambassador, remaining until 1863. In 1864 and 1865, he travelled extensively in Europe and the Orient. Upon his return to Rome in the Spring of 1865, he found a new Ambassador representing the United States, and was prevailed upon by that

gentleman to become Chaplain of the Embassy. This he consented to do, and the Ambassador rented the upper apartments of an old palace belonging to a Roman prince, one of the largest rooms in this building being used as a chapel. When the lease expired, the owner of the palace, who occupied the lower floor and was allied with the papal party, refused to re-rent it unless the religious services therein were discontinued. Doctor Lyman then rented a hall at his own expense, and held services in it in 1866-1867. In the Spring of the latter year, Cardinal Antonelli formally notified the American Ambassador that these services would no longer be tolerated inside the city unless conducted within the privileged precincts of the Embassy. As the Pope then exercised temporal sovereignty, this left Doctor Lyman to choose between services in the Embassy or beyond the limits of the city. Believing that separating from the Ambassador's house was the surest means of rendering the services permanent, he organized a congregation which worshipped in a little chapel outside of the limits of Rome, and there he ministered till 1869, when he resigned. Soon after he returned to America, the temporal power of the Pope was abolished, and the Protestant congregation outside the walls (then under the Reverend Doctor Nevin) was no longer hindered from entering the gates. Saint Paul's Church, in Rome, was accordingly built, at a cost of about \$150,000, and many years later Doctor Lyman had the pleasure, under happier conditions, of paying several visitations to it as Bishop. And there it stands at the present time, "a witness to the ancient Catholic faith, as upheld by the Reformed Anglican Communion."

So wide had Doctor Lyman's reputation as a theologian spread, and so well known was his interest in education, that he was invited, in June, 1869 (while still abroad), to return to America and become Dean of the General Theological Seminary, in New York City, but this high honor he declined. Upon

his non-acceptance, the Reverend John Murray Forbes, D. D., was made Dean.*

After resigning his charge at Rome in 1869, Doctor Lyman again travelled in the far East, later spending some time in England. He came back to America in 1870, and accepted a call to become Rector of Trinity Church, in San Francisco, California, one of the strongest parishes on the Pacific coast. He was there officiating with great success and ever-growing influence when elected Assistant Bishop of North Carolina in the Spring of 1873. As his consecration was not to take place until December of that year, it gave him an opportunity to spend the Summer in Europe, and he returned from this tour in good health and spirits.

In the sketch of Bishop Atkinson, heretofore presented in this work, there is some account of the proceedings in the Diocese of North Carolina which led up to the creation of the office of Assistant Bishop, and hence it is unnecessary to repeat the same here.

It was on the 30th day of May, 1873, during a session of the Diocesan Convention at Fayetteville, that the Reverend Doctor Lyman was elected Assistant Bishop of North Carolina. Thirty-four ballots were taken before the constitutional majority was

* This Doctor Forbes had been a friend of Bishop Ives, and was connected, to some extent, with him after Ives became a Roman Catholic. After enjoying success as a member of the Protestant Episcopal Church, Doctor Forbes had himself become a Roman Catholic in 1849 (three years ahead of Ives), had entered the priesthood of the Church of Rome, and been placed in charge of several parishes. In 1852, the Right Reverend Ignatius A. Reynolds, Bishop of the Roman Catholic Diocese of Charleston, in South Carolina, appointed him his theologian in the Plenary Council of Baltimore; and he received a similar honor from the Right Reverend John Bernard Fitzpatrick, Roman Catholic Bishop of Boston, when the Provincial Council of New York assembled in 1854. In the latter year the degree of S. T. D. was conferred upon him by a Vatican Decree of Pius IX. In 1859, Doctor Forbes became convinced that he had taken an erroneous step in becoming a Roman Catholic, and forthwith re-entered the Church which he had formerly abandoned, was restored to his priestly office therein, and remained true to the Anglican communion throughout the remainder of his life.

attained. Among other clergymen voted for were at least five who afterwards became Bishops, these being the Reverend Doctors Alfred A. Watson, William Stevens Perry, George F. Seymour, Hugh Miller Thompson, and John H. D. Wingfield. On several of the earlier ballots, Doctor Lyman received a substantial majority of the votes cast, but canon law required that an election should not result until one person should receive a majority of the number of clergymen who were entitled to seats in the Convention, whether they were present in person or not. On the final ballot, Doctor Lyman was lacking only one vote of having such majority, when the casting vote of Bishop Atkinson elected him.

The consecration of Doctor Lyman as Assistant Bishop of North Carolina took place in Christ Church at Raleigh on the 11th day of December, 1873, and was the first ceremonial of the kind which ever occurred within the Diocese—Bishops Ravenscroft, Ives, and Atkinson, all having been consecrated in other States. The presiding Bishop at the above consecration was the Right Reverend William Rollinson Whittingham, of Maryland, an aged and venerable prelate, by whom Doctor Lyman had been made deacon and priest, as heretofore stated. There were also present and participating in the impressive ceremonies on this occasion, Bishops Atkinson and Lay—the latter having been transferred from the Missionary Jurisdiction of the South-west and made Bishop of the Diocese of Easton, in the State of Maryland. Bishop Lay delivered the consecration sermon—a discourse of great power, pleading for Christian unity—this being afterwards published by order of the Convention.

Bishop Lyman selected Raleigh as his place of residence, and purchased a large lot, with the dwelling thereon, on the northeast corner of North and Wilmington Streets. The dwelling he beautified and enlarged, among the additions thereto being a handsome gallery, where were displayed many paintings and other works of art which he had gathered during his residence in various parts of the world. Being a man of wealth, he was able freely to indulge his love for the fine arts, and still have

means left with which to help the poor and contribute to the cause of religion.

At the time of Doctor Lyman's election as Assistant Bishop, Christ Church was the only general house of worship in Raleigh for the white race of the Episcopal communion, and that parish then labored under the disadvantage of the pews being owned by the various families composing its congregation—in fact, the Church was mainly built with funds raised through the sale of pews, though these (with few exceptions) have since been donated by their respective owners to the parish, thus making Christ Church a free house of worship. To supply the need, existing in 1874, of a church with free pews, the Church of the Good Shepherd was organized in Raleigh. The plan of the building was donated by the Reverend Johannes Adam Oertel, a clergyman of the Diocese who had made a study of ecclesiastical architecture and had planned quite a number of other churches throughout North Carolina, though his fame as an artist will be more enduring—he having made a number of celebrated paintings of a religious nature, some of these now being owned by the University of the South at Sewanee. As the Church of the Good Shepherd was attended by Bishop Lyman and his household, a word or two concerning its history may be of interest. It is located on the western half of a block bounded by Hillsborough, McDowell, Morgan, and Salisbury Streets, facing on the first-named thoroughfare, one block west of the Capitol. Its first Rector, the Reverend Edward R. Rich, in making his report to the Diocesan Convention of 1874, said: "This parish, which now makes its first parochial report and applies for admission into union with the Convention at its present session, was organized on the 25th of February, 1874, to meet the imperative demand of a free church in this rapidly growing city. The first services were held in 'Tucker Hall,' on Quinquagesima Sunday, 1874, and have been continued regularly ever since, with joint service during the week in Christ

Church. . . . The Easter offering of the congregation, amounting to \$4,135.75, was a noble beginning towards the building fund of our free church, and every effort is being made to swell that amount, so that we may, with the aid rendered us by our friends, secure a lot and erect our Church at an early day." Upon the resignation of the Reverend Mr. Rich as Rector of the Church of the Good Shepherd, he was succeeded by the Reverend Robert Strange, now Bishop of East Carolina. Doctor Strange later gave place to the Reverend William Meade Clark (now editor of the *Southern Churchman*, in Richmond); and, the latter's pastorate being relinquished, November 30, 1891, he was succeeded, in turn, by the Reverend I. McK. Pittenger, D. D., present Rector of the parish. This congregation, in recent years, has outgrown its original Church building (which will hereafter be used as a chapel and parish house), and is erecting a beautiful and spacious granite edifice which, when completed, will be one of the finest buildings of its kind in North Carolina. Its corner-stone (sent from the Holy Land by Doctor Pittenger during his travels abroad) was laid on All Saints Day, 1899, twenty-five years after the foundation of the parish.

When Bishop Lyman first came to North Carolina he was fifty-eight years old, yet strong and vigorous in physique, and he set about his work with indomitable zeal and energy. Not only did he labor for the welfare of the white race, but great interest was also manifested by him in the spiritual and educational enlightenment of the negroes. Mention has already been made of the Church's having established Saint Augustine's School, for negroes, at Raleigh, during the Episcopate of Bishop Atkinson. After a visit paid to that institution in May, 1875, Bishop Lyman commented upon it as follows: "No better evidence could be desired, than is furnished by this congregation, of the eminent adaptedness of the services of our Church to our colored population. The responses were full and general, the singing and chanting spirited, and the behavior of the congrega-

tion remarkably reverent and devotional. A liturgical service, where the language is plain and simple, and where its frequent repetition makes it most familiar, is just that which is specially suited to this class of people, while its sober and chastening spirit serves to restrain those emotional excesses into which they are otherwise so liable to be drawn."

In January, 1876, Bishop Lyman visited Randolph County, where was then located Trinity College, a Methodist institution of learning which has since been removed to Durham. No house of worship of the Episcopal Church then being near Trinity, the chapel of the college was graciously tendered Bishop Lyman by the president of the institution, who, with his faculty and students, attended the services in a body. Speaking of the reception with which he had met on that occasion, the Bishop said: "I very highly appreciated the kind courtesy of the President, which enabled me to give the benefit of our services to several members of our Church, living in the immediate neighborhood, and who are quite remote from any of our places of worship. I was glad, too, of this opportunity for manifesting to our Methodist brethren how friendly are our feelings toward them; and that, while ecclesiastically separated from them, we entertain no other sentiments than those of Christian kindness and cordiality. I can never be brought into contact with them without deeply lamenting that we cannot all 'speak the same thing, and be perfectly joined together in the same mind and the same judgment.' May He 'who maketh men to be of one mind in an house,' in His own good time, remove all grounds of misapprehension and alienation, that so we may be drawn together 'in the unity of the spirit and in the bond of peace.'"

The Bishop of Tennessee, intending to be absent abroad for some months during the year 1876, had invited Bishop Lyman to visit the eastern part of that Diocese and perform the duties of the Episcopate in his absence. In accordance with this request, Bishop Lyman spent the early part of February in Tennessee, administering the rite of confirmation on several occasions, be-

sides holding other services. In recording that visitation, he remarked: "This brief visit to a sister Diocese proved a very pleasant one, and I was glad of this opportunity for manifesting such fraternal relations."

Returning from Tennessee in February, Bishop Lyman resumed his duties in North Carolina, in a few weeks going to the eastern part of the State. In the latter locality he visited Saint Thomas's Church in Bath—the oldest church building in North Carolina—and expressed great gratification at the restoration of that venerable edifice, as well as at the care taken of the burial ground adjacent thereto.

At the end of the Summer of 1876, Bishop Lyman went to his old home in California to arrange some private business, and returned to North Carolina in November. He held services at numerous points throughout the Western States during his absence, and came back by way of Philadelphia, New York, and Baltimore, also conducting religious worship on several occasions in those cities.

Mention has already been made, in the sketch of Bishop Atkinson, of the conference of Bishops of the Anglican Church which he attended in 1867 at Lambeth Palace, the seat of the Archbishop of Canterbury. That conference resulted so satisfactorily and awakened so much interest in the cause of religion that it has since been held about every ten years. In 1878, Bishop Atkinson was too much enfeebled in health to make the trip again, but Bishop Lyman accepted the Archbishop's invitation. Upon hearing of this, the Diocesan Convention of 1878 passed a resolution (offered by the Reverend Jarvis Buxton) as follows:

"RESOLVED, That the Convention has heard with gratification of the intention of the Assistant Bishop to attend the Conference of Bishops of the Anglo-Catholic Church, called by the Archbishop of Canterbury, to meet at Lambeth in the month of July next; and it would be a matter of additional gratification could the Bishop of the Diocese also make it his convenience to attend the same Conference, and contribute thereto the benefit of his wise councils."

Bishop Lyman sailed from New York, June 6, 1878, on his journey to the Lambeth Conference. Among his fellow-passengers, with the same destination as his own, were Bishops Bedell of Ohio, Doane of Albany, and Spalding of Colorado. After a pleasant voyage, the vessel landed at Queenstown. From there Bishop Lyman went first to Cork and afterwards to Dublin. Going from Ireland to Oxford, he there participated in a missionary meeting in the interest of the Society for the Propagation of the Gospel in Foreign Parts. On June 24th, in Saint Paul's Cathedral, he participated in the consecration of the Bishops of Litchfield, Nassau, and Queensland. At this consecration, the Archbishop of Canterbury presided.

Of his interesting experiences while abroad on the above mission in 1878, Bishop Lyman's journal gives a graphic account, which space will not permit us to reproduce in full. Referring to June 28th, he says: "On the afternoon of that day, in Canterbury Cathedral, there was a very impressive service, when the Archbishop gave a warm address of welcome to the Bishops from foreign lands whom he had invited to meet him on that occasion. The grand old Cathedral with all its memories of the past, the large stone chair of St. Augustine in which the Archbishop was seated and from which he gave his address, the long line of white-robed choristers, followed by the clergy and Bishops—all duly vested and passing up the venerable nave—combined to make this one of the most imposing, solemn, and impressive ceremonials which it has ever been my privilege to witness. On the following Tuesday, July 2d, the opening service of the Lambeth Conference took place in the Chapel of the Palace. I felt that I was standing on a very sacred spot, when I remembered that it was in this same chapel that the first American Bishops, who received English consecration, were admitted to the Episcopate on the 4th of February, 1787. What a marvelous expansion has been witnessed since that day of small things!"

In commenting on the probable effects of the Lambeth Conference, Bishop Lyman used this language: "Whatever serves to promote a better understanding, and an increase of unity, in all the constituent parts of the widespread Anglican Communion, must be a singular advantage. And in thus realizing the blessings of true unity among ourselves, we are naturally led to yearn more anxiously for unity, in God's good time, among all the branches of the One Holy, Catholic and Apostolic Church, and among all who profess and call themselves Christians. Such meetings as that which took place at Lambeth last Summer can hardly fail to exert a powerful influence over the entire body, thus represented, in restraining all doctrinal and ritual divergencies, in awakening on every side a higher sense of the value of unity, and in deepening, at the same time, the love for those primitive and truly Catholic principles upon which alone any larger and more widespread unity can be effectually established."

The Lambeth Conference of 1878 adjourned on July 27th in that year, with solemn services in Saint Paul's Cathedral. After that, Bishop Lyman visited Leamington, Warwick Castle, Stratford-on-Avon, and other places of interest. At Farnham Castle, the seat of the Bishop of Winchester, he met with a number of other Bishops of the Anglican communion, and also with Bishop Herzog of the Old Catholic Church of Switzerland—a communion in close accord with the Church of England. Another Old Catholic there present was the celebrated Pere Hyacinth. From Farnham Castle, Bishop Lyman went to Wells Cathedral to attend a missionary service inaugurated by the Bishop of Bath and Wells; and, after that, was a guest of the Bishop of Gloucester and Bristol. While in England he saw for the last time Bishop Joseph P. B. Wilmer, of Louisiana, who died soon after returning to America. Referring to this interview, and to Bishop Wilmer personally, he said: "At the railway station near Great Malvern I parted from Bishop Wilmer, who remained there for a day to give comfort and consolation to

a valued friend who had lately been sorely bereaved. Little did I think, when parting from my dear brother, that this would be our last meeting on earth. Let me only add that I cannot but esteem it a great privilege to have been thrown, so much as I was, with this pure and holy man during the time of his sojourn in England. It is indeed a sad loss which the Church has sustained, in what I might almost call his translation to a better world. His wonderful child-like simplicity of character, his singular purity, his large-hearted generosity, his genial loveliness, his deep devotion to the Church, and his advocacy of her claims, won all hearts wherever he went during his sojourn in England. Long shall I mourn his loss, as one of the truest and dearest friends of my life."

In August, Bishop Lyman visited the old Abbey Church of Saint Albans, and was later a guest at the handsome seat of Mr. Beresford-Hope, in the county of Kent. Afterwards he went to Ireland, where he was a guest at the palace of the Bishop of Down and Connor, by whose invitation he preached at the consecration of a handsome new church in the suburbs of Belfast, on August 22d. He also visited the Archbishop of Armagh, Primate of Ireland. From Ireland he went to Scotland as a guest of the Bishop of Edinburgh. On a visit, later paid, to the Bishop of Argyll and the Isles, he was placed in a seat by the side of that Church dignitary during the progress of a Synod, before which he delivered an address. While in Scotland, Bishop Lyman was also a guest of the Earl of Glasgow on a yachting party. In the course of this cruise the Earl's yacht touched at the Island of Cambrae, where the Bishop preached in the Cathedral of the Isles. Going back to England, he was the recipient of many more courtesies, both from Bishops and other clergy, besides the laity. He also, while there, had an opportunity of renewing his acquaintance with the Vicar of Adderbury, who had once been one of his travelling companions in Egypt and Syria many years before. Of the treatment accorded himself and his brethren from America, while in Great

Britain, Bishop Lyman said: "Nearly every Sunday while I was in Great Britain, I was preaching in one or more of the parish churches, and I was greatly cheered by the warm and affectionate welcome which greeted the American Bishops in every part of the United Kingdom. It was quite impossible for me to respond favorably to many of the invitations to preach, which I was constantly receiving, or to accept one tithe of the hospitality which was so generously tendered. In fact, we were all treated, not like strangers, but as brethren beloved, and we were welcomed with a heartiness and warmth which made us feel more like kindred than as foreigners. I am sure that we have all of us brought away very sweet memories of our sojourn, which we shall never fail to recall with the most grateful emotions."

After being joined by some members of his family during the month of October, Bishop Lyman left England, going to France, Spain, Algeria, the Island of Corsica, and Rome, which last-mentioned place (as heretofore stated) had once been his home. Recording his impressions of this scene of his earlier labors, he said: "This visit to Rome was one of peculiar interest to me. It afforded me no common satisfaction to officiate in the beautiful church which has been erected there, and to witness the great ecclesiastical changes since the day when I was ministering in an humble chapel *outside the gates* of the city. The noble church which now stands in a conspicuous spot, in the very heart of Rome, has attracted great attention in the city; and, at all its services, very considerable numbers of the Roman people are seen, looking on with no ordinary interest. I trust it may not be long before arrangements can be made for conducting a regular Italian service within its walls, for it is only by such a service that the Italian people can be led to see and understand the true position of the Anglican Communion. And there is greater need of this because of the multiplied so-called Protestant services now held in Rome, by many varying sects, advocating, as some of them do, the most extreme and fanatical opinions. If the

only ideas of a Reformed Church are to be supplied by such teachers, the very name of Protestant is likely to be brought into contempt."

Going from Rome to Paris, and thence to London, Bishop Lyman received a pressing invitation to spend Christmas in the last-mentioned place with the Reverend Doctor Tremlett. This invitation he accepted, and found, at the home of his host, Bishop and Mrs. Lay, who had just arrived from America. Bishop Lay, it will be remembered, had participated in the consecration of Bishop Lyman in Raleigh six years before, and had preached the sermon on that occasion.

Leaving his family in Europe and embarking for New York from Liverpool on December 31, 1878, Bishop Lyman spent the first few days of the year 1879 on the Atlantic Ocean, experiencing a stormy voyage, but landing safely on American soil, January 11th. From New York he went to Baltimore, and reached his home in Raleigh on the 24th of January. Shortly thereafter he went to visit and consult with Bishop Atkinson in Wilmington, later setting out on his Spring visitations, which were brought to a successful close.

In his journal for May 23, 1880, Bishop Lyman refers to an interesting branch of the Church's work, saying: "On the evening of the same day I took part in the service at the Church of the Good Shepherd, Raleigh, when the Rev. Job Turner, a deaf-mute, and Deacon of the Diocese of Virginia, rendered the service into the sign language, the pupils of the Deaf and Dumb Asylum being present. He also baptized a child of deaf-mute parents, and afterwards preached—the baptismal service and the sermon being also read by the Rector. I was much pleased to learn from Mr. Turner that he expects to spend most of his time in visiting the larger towns and cities of our country, holding services for this very interesting class of persons, and thus enabling them to enjoy occasionally the privileges of our public worship."

The first official act by Bishop Lyman after the adjournment of the Diocesan Convention of 1880 was on May 30th, in that year, when he ordained to the priesthood the Reverend Joseph Blount, Cheshire, Jr., afterwards Assistant Bishop under him and eventually his successor as Bishop of North Carolina, which office he now holds. Another deacon raised to the priesthood a few years later (November 15, 1885) by Bishop Lyman was the Reverend Robert Strange, now Bishop of East Carolina. Later still (May 24, 1891), Bishop Lyman also ordained, as priest, the Reverend Junius Moore Horner, at present Missionary Bishop of Asheville, in the State of North Carolina.

Upon the death of Bishop Atkinson, January 4, 1881, Bishop Lyman succeeded to the full Bishopric of North Carolina without additional ceremony, and presided over the Diocesan Convention which assembled in Raleigh four months later, in May. On the latter occasion he spoke feelingly of his past associations with Bishop Atkinson, saying, in part: "From the day of my entrance into this Diocese as his associate, he gave me his fullest confidence, and rejoiced in every way to aid and strengthen me in my work. And to me it was a great comfort to enjoy the benefit of his wise counsels, and that fraternal sympathy which he always manifested in the fullest measure. Now that so great a source of strength is taken from me, and I am left to carry on alone the burdens and responsibilities of this widely extended Diocese, I feel that I shall not ask in vain for your sympathy and prayers, your hearty and cordial co-operation."

In 1881, while on a visit to Detroit, Michigan, Bishop Lyman went, by invitation of Bishop Harris, to Ann Arbor, and there (October 16th) preached at the ordination, as deacon, of the eminent author and educator, Moses Coit Tyler, afterwards Professor of American History in Cornell University, at which place he was advanced to the priesthood by Bishop Cox. Professor Tyler had formerly been a Congregational clergyman.

Some brief mention has already been made (in the sketch of Bishop Atkinson) of the unsuccessful effort to establish an educational institution for boys, at Morganton, in Burke County. This was to be called Wilberforce School, as a memorial of the Right Reverend Samuel Wilberforce, Lord Bishop successively of Oxford and Winchester, in England, who had died in 1873. This eminent Anglican dignitary was the same Bishop of Oxford of whom Bishop Ives had so often spoken in terms of admiration in years gone by. Bishop Atkinson having urged upon the Diocesan Convention of 1874 the desirability of providing religious educational facilities for boys, a committee was appointed—consisting of the Reverend Messrs. Benjamin S. Bronson, Edward M. Forbes, and Robert B. Sutton, together with Messrs. William H. Hardin, and Claudius B. Denson—to take the matter under consideration. At its own request, this committee was continued, and authorized (with the concurrence of Bishops Atkinson and Lyman) to determine upon a place of location for the school; also to take any other action by them deemed advisable. Having been requested by Bishop Atkinson to assume chief direction of the matter, Bishop Lyman personally inspected various sites, and finally (with the unanimous concurrence of the other members of the committee) selected a tract of two hundred acres—called Vine Hill—a mile or two southeast of Morganton. At the Court House in the latter town, on July 6, 1874, Bishop Lyman addressed a mass meeting of citizens of the vicinity. Afterwards a fund was raised by popular subscription and the Vine Hill tract purchased, besides about one thousand dollars being pledged to aid in erecting buildings. At the Diocesan Convention of 1877, a committee was appointed to take into consideration the condition of Wilberforce School, this committee consisting of General William R. Cox, Colonel Joseph J. Erwin,* and Colonel Thomas George Walton—the two

* As a memorial to Colonel Erwin and his wife, a beautiful stone chapel was erected at West Durham in 1907-'08 by their son William A. Erwin, a never-tiring worker in the interests of the Church.

last named being citizens of Morganton and delegates from Grace Church in that town. This committee recommended that some person should be appointed to solicit funds for the erection of the school building; and, in accordance with this suggestion, Colonel Walton was chosen for that purpose. To the Diocesan Convention which met in May, 1878, Bishop Lyman reported that work on the building would probably be begun by the following September. The intention of the committee, he said, was to rent a house in Morganton for the temporary work of the school. Early in 1879, matters looked promising, for Bishop Lyman was able to announce that sufficient funds had been raised to pay for the erection of the building on plans gratuitously drawn by an architect in Baltimore. During that year the erection progressed as far as the windows of the second story, and then ceased for lack of funds. By way of making matters worse, reports began to be circulated that the building was unsafe — in danger of collapsing — and a committee was appointed to investigate its condition. This committee consisted of the Reverend Robert B. Sutton, D. D., the Honorable John S. Henderson, and Colonel Roger B. Atkinson. One of these gentlemen, Mr. Henderson, was detained from the investigation by public business, but Doctor Sutton and Colonel Atkinson found the building entirely safe, though unsatisfactory in some other respects. At a later period Bishop Lyman tried to find some person who would be willing to lease the property on easy terms, complete the building, and run the school as a personal enterprise under the auspices of the Church. This effort was unsuccessful. The final failure of the Wilberforce School movement was announced to the Diocesan Convention of 1882 by Bishop Lyman, in these words: "On Friday, July 29th, 1881, I met the Trustees of Wilberforce School; and, after mature deliberation, and a full consideration of all the difficulties surrounding the enterprise, it was resolved to go no further with the work, but let the property be sold and the proceeds divided *pro rata* among the contributors. It was a great disappointment to see this

scheme prove unsuccessful, but the unsatisfactory character of the building, and other weighty considerations, induced us to adopt this course. I trust that the day is not distant when a school for boys, under the auspices of the Church, may be successfully established."

The failure of the efforts to establish Wilberforce School was indeed a disappointment to Bishop Lyman, who had not only labored for its success, but personally was a liberal contributor to the fund raised for its erection. Another zealous worker, who raised funds by personal appeals in New York, Maryland, and other States besides North Carolina, was the Reverend Neilson Falls, Rector of Grace Church in Morganton. This gentleman also personally supervised a good deal of the work. Nor were efforts in behalf of the school limited to Episcopalians, as Colonel Samuel McDowell Tate, and other public-spirited citizens of Morganton who belonged to different communions, nobly aided in the work by which it was vainly sought to build up a useful educational institution. The trustees of Wilberforce School, named in the act incorporating it (chapter 139 Private Laws of 1874-'75) were the Right Reverend Thomas Atkinson, the Right Reverend Theodore B. Lyman, the Reverend Benjamin S. Bronson, the Reverend Neilson Falls, and Messrs. William R. Myers, Thomas G. Walton, Joseph J. Erwin, Kemp P. Battle and Samuel McD. Tate.

While referring to the educational work which has been carried on, from time to time, in the interests of the Church, mention should be made of the labors of the late Reverend Francis J. Murdoch, D.D., of Salisbury. Though not conducting a divinity school, this gentleman personally instructed upwards of twelve candidates for orders, some of whom are now among the most useful clergy of the Diocese. A private Church school, for girls, under the Reverend Francis Hilliard, of Oxford, also did much good work.

In 1883, the Diocese of North Carolina was divided by severing therefrom a territory out of which was created the Diocese

of East Carolina. While, as early as 1866, there was some informal discussion as to the desirability of erecting a new diocese, probably the first definite action with this end in view had been taken at the Diocesan Convention of North Carolina in May, 1868, when a special committee was appointed, consisting of the Reverend Alfred A. Watson, the Reverend Joseph Blount Cheshire, Sr., the Reverend Benjamin S. Bronson, Armand J. DeRosset, M.D., and Mr. Richard H. Smith. This committee issued a pamphlet of thirty-seven pages, entitled *An Address to the Several Dioceses of the Protestant Episcopal Church in the United States on the Subject of the Division of Dioceses*. This memorial was presented to the General Convention by the Reverend Alfred A. Watson, chairman of the committee, but nothing seems to have come of it. At the North Carolina Diocesan Convention of 1874 the Reverend Francis J. Murdoch, Rector of Saint Luke's Church in Salisbury, again brought up the matter for consideration with a resolution looking to such division. After an amendment to Mr. Murdoch's resolution by General James G. Martin, the question was referred to a committee consisting of the Reverend Edward M. Forbes, the Reverend Alfred A. Watson, the Reverend Joseph C. Huske, Armand J. DeRosset, M.D., and the Honorable Robert Strange. In 1875, on motion of General Martin, a committee was appointed to report a plan of division, and this committee consisted of the Reverend Aldert Smedes, the Reverend Matthias M. Marshall, the Reverend Edward R. Rich, General James G. Martin, and Mr. Richard H. Battle, Jr. This committee recommended to the Diocesan Convention of 1876 that the State should be divided into two dioceses, to be known respectively as the Diocese of Raleigh and the Diocese of Wilmington. The chairman of this committee, Doctor Smedes, died in the ensuing year. At the Convention of 1877, the question of dividing the diocese was made a special order for May 31st; and, on that day, a report from a majority of the committee was submitted for the consideration of the Con-

vention. This report recommended that, with the consent of the Bishop, a new Diocese should be established (though this was not on the geographical lines adopted when the division finally took place in 1883), and another committee—Reverend Jarvis Buxton, Reverend Alfred A. Watson, Colonel William L. DeRosset, Judge Henry R. Bryan, and the Honorable John S. Henderson—was appointed to fix other limits of the proposed Diocese. The limits recommended by this committee were also different from those eventually adopted. An adjourned meeting of this latter convention was held in Raleigh during the month of September, 1877, chiefly to consider the question of establishing a new Diocese. After a free discussion of the matter, however, the Reverend Joseph C. Huske offered a resolution (duly adopted) which indefinitely postponed action in consequence of the wide diversity of opinion existing in the Convention as to the wisdom of the proposed course. During the sittings of this body, General Martin offered a minority report, proposing a division on geographical lines different from any of those theretofore suggested. His report recommended the establishment of a new Diocese in the eastern part of the State. As the central and western section of North Carolina would even then be too large, this minority report also recommended that the General Convention should be petitioned further to subdivide that part of the State by establishing the Missionary Jurisdiction of Asheville, for work still further west, in the mountain section. This was the course pursued some years later—the Diocese of East Carolina being established in 1883, and the Missionary Jurisdiction of Asheville in 1898. General Martin's resolution also provided that all three dioceses should be under one legislative assembly, to be called the Synod of the Province of North Carolina, and that this body should be presided over by the senior Bishop residing within the State. This latter plan was never adopted.

The proposition to divide the Diocese remained in abeyance for several years, and was brought up again at the Diocesan

Convention of 1882, when the Reverend Matthias M. Marshall, D.D., offered a resolution setting forth that the welfare of the Church demanded a division of the Diocese, also specifying how the two separate dioceses should be bounded, and instructing the deputies to the ensuing General Convention to obtain that assembly's sanction to the proposed change. These resolutions were referred to a committee of seven, consisting of the Reverend Messrs. Joseph C. Huske, Jarvis Buxton, Matthias M. Marshall, and Benjamin S. Bronson, together with Messrs. William L. DeRosset, James S. Battle and John Wilkes. A majority of this committee made its report to the effect that "the welfare of the Church in North Carolina demands a division of the Diocese," but recommending boundary lines other than those specified in Doctor Marshall's resolution. In the same report it was provided that the deputies to the next General Convention should apply to that body for authority to make the change, etc. From this report one member of the committee, Mr. James S. Battle, dissented on the ground that the question had been brought up unexpectedly, without either consulting the Bishop or obtaining the consent of the various parishes throughout the Diocese for such an important change to be made. Colonel William L. DeRosset, another member of the committee, also dissented as to the boundaries proposed, though he favored division. After a motion to postpone indefinitely the consideration of this matter had been voted down, and the minority reports had been tabled, the report of the majority was adopted by the following vote: 41 clergymen for adopting report and 9 against adoption; 23 parishes for adopting report and 10 against adoption. Later the following resolution was adopted:

"RESOLVED, That a committee consisting of the Rev. Edward B. Rich, the Rev. Joseph B. Cheshire, Jr., and the Rev. E. N. Joyner, with A. J. DeRosset, M. D., and R. H. Battle, Jr., Esq., be appointed by this Convention to confer with the Rt. Rev. the Bishop of the Diocese, in reference to the division of the Diocese of North Carolina, and that they report to the next Annual Convention the result of the said conference."

Upon motion, the Reverend Francis J. Murdoch was added to the above committee. This committee found that Bishop Lyman was, as he had always been, opposed to division, but he said that he would not withhold his consent to such division if a large majority of both orders in the Diocesan Convention, clergy and laity, should express a preference for that measure. At the Diocesan Convention of 1883 Bishop Lyman gave, in a full and strong way, the grounds of his objections to division—adding that his predecessor, Bishop Atkinson, had formerly favored division, “but later, when he realized more fully the many difficulties in the way, he entirely changed his opinion and became fully convinced that division would be likely to prove a disastrous experiment.” When the final vote was taken during the latter Convention on the question of division, the ballot resulted as follows: 42 clergymen for division and 11 against; 29 parishes for division and 10 against.

The boundary between the dioceses was finally fixed in accordance with a recommendation by a committee at the above Diocesan Convention of 1883. The committee at first made a report to which the Reverend Doctor Cheshire, Jr., offered an amendment. Leave was later obtained by this committee to alter its report, and Doctor Cheshire thereupon withdrew the amendment he had offered, as, in the new form, it obviated his objections. Amendments as to boundary were also offered by Colonel William L. DeRosset and the Reverend William S. Pettigrew, but these were voted down, after which the committee’s report was unanimously adopted. It was in these words:

“The committee appointed to report a line of division between the proposed two dioceses, after considering several lines, and after a conference, with the Bishop present, recommend to the Convention the following line: beginning on the Virginia line at the N. E. corner of Northampton, and following the east line of said county, and of the counties of Halifax, Edgecombe, Wilson and Johnston, thence the south line of Harnett and the west line of Cumberland and Robeson to the line of the State of South Carolina.”

Upon recommendation by the above committee, further action was taken by the Convention by the adoption of the following resolution:

"RESOLVED, That, the General Convention assenting, a new diocese be formed out of the present Diocese of North Carolina, consisting of the counties of Hertford, Bertie, Martin, Pitt, Greene, Wayne, Sampson, Cumberland, and Robeson, and all the counties lying between these counties and the Atlantic Ocean."

The same day that the above action was taken, Bishop Lyman gave his formal consent to the same as follows:

To the Convention of the Diocese of North Carolina:

DEAR BRETHREN: I hereby give my canonical consent to the erection of a new Diocese within the limits of my present jurisdiction and with such metes and bounds as have this day been agreed upon.

T. B. LYMAN,

Charlotte, N. C., May 26, 1883.

Bishop of North Carolina.

The General Convention gave its sanction to the above action, and thus the Diocese of North Carolina was divided. We may add that the misgivings of those good men who questioned the wisdom of the course have happily been proved groundless; for both the dioceses have prospered since the division took place, and are nobly fulfilling their missions. From one of them has also been severed the Missionary Jurisdiction of Asheville.

The preliminary convention of the above new diocese was held in Wilmington December 12, 1883, when it assumed as its title the designation DIOCESE OF EAST CAROLINA. Bishop Lyman presided over this preliminary meeting, and was invited to perform Episcopal duties within the borders of the new Diocese until a Bishop of its own could be consecrated. On December 13th this Convention elected the Reverend Alfred Augustin Watson, D. D., an old and honored presbyter who was then Rector of Saint James's Church in Wilmington, to the office of Bishop. He was accordingly consecrated in Wilmington on April 17, 1884. The Presiding Bishop at this consecration was the ven-

erable and greatly beloved William Mercer Green of Mississippi, then eighty-six years old, a native of Wilmington, who had served the early years of his priesthood under John Stark Ravenscroft, first Bishop of North Carolina. There were also present at Bishop Watson's consecration (in addition to Bishops Green and Lyman) Bishops Neely of Maine, Howe of South Carolina, Seymour of Springfield, and Randolph of Virginia, the last named being Assistant Bishop at that time. About twenty years after Bishop Watson's consecration, a Bishop Coadjutor was given him in the person of the Reverend Robert Strange, D.D., who succeeded to the full Bishopric of East Carolina when Doctor Watson was called from his earthly labors, on the 21st of April, 1905.

From the title-page of the present volume, which states that these biographies run "down to the division of the Diocese," which occurred in 1883, one might expect this work to close with the date when such division was accomplished by the establishment of the Diocese of East Carolina, as above. But the remainder of the life of Bishop Lyman was a period of such marked interest that we shall now continue this narrative, and recount such matters of note as occurred between 1883 and the date of his death.

Prior to 1886, the Right Reverend Abram Newkirk Littlejohn, Bishop of Long Island, had been exercising Episcopal oversight over American Churches on the Continent of Europe. In the above year he resigned this charge, and the Presiding Bishop appointed Bishop Lyman to succeed him. Requiring only an occasional visit abroad, this appointment did not seriously interfere with Bishop Lyman's duties in North Carolina, so he accepted the proffered post.

Some months after the American Churches in Europe had been committed to his charge, Bishop Lyman went abroad on an Episcopal visitation, embarking from New York on the 4th

of November, 1886. After a voyage of nine days, he landed in England, where he remained less than a week and then crossed the channel to France, spending some time among old friends in Paris. In the latter city, assisted by the Bishop of New York, he consecrated the Church of the Holy Trinity. The formal request to consecrate was read by the American Ambassador, Honorable Robert M. McLane, while the sentence of consecration was read by the Reverend William F. Morgan, D.D., Rector of the new Church. During his stay in Paris, Bishop Lyman frequently officiated at the Church of the Holy Trinity as well as elsewhere in that city. There he met his old friend Pere Hyacinth, the noted reformer, and paid a visit to his congregation on December 5th. Speaking of this occasion he said: "The Church was filled by a large and respectable congregation. I accompanied the Pere into the chancel, and occupied the Episcopal chair. After a very spirited service, the Pere entered the pulpit, and delivered a discourse of very great eloquence and power. At the close of the service, I ascended the altar steps, and pronounced the benediction. I was much gratified by this opportunity to witness the work carried on by this zealous reformer, in the face of so much opposition and so many discouragements. I saw a good deal of him while I was in Paris, and became thoroughly convinced that his work has not been properly understood, nor duly appreciated. I can but hope that he will soon meet with a much larger measure of sympathy, as the valuable results of his work become more conspicuously apparent."

Going from Paris to Geneva, Bishop Lyman officiated in the latter city on several occasions for the benefit of American and English families there residing. He then went to Dresden, where, in addition to the usual services, he confirmed a class of fourteen in Saint John's Church. The latter Church, which had been completed for some time, was consecrated by him on Saint John the Evangelist's Day, December 27th. In the latter services he was assisted by a priest of the Greek Church,

the Reverend Mr. Smirnoff and by several clergymen of the Church of England from the neighboring Church of All Saints, an English mission, where he also held services during his stay in Dresden. At Nice he preached on New Year's Day, 1887, and laid the corner-stone of a church there on January 5th. He then went to Florence, and there met many friends who had attended services held in that place by him twenty-five years before, when he lived there. On going to Rome, also a former place of residence, so many changes were apparent that some neighborhoods in that city, with which he had once been familiar, were difficult to recognize. After a stay of several days duration in Rome, Bishop Lyman returned to England and there participated in a ceremony of great interest, recorded by him as follows: "On Friday, February 4th, it afforded me much gratification to be present in the Private Chapel of Lambeth Palace, and take part in the interesting service, commemorative of the consecration, in that chapel, one hundred years before, of the first Bishops of Pennsylvania and New York. The Archbishop of Canterbury presided, and conducted the service, assisted by the other Bishops present. The Epistle was read by me, and the Gospel by the Bishop of London. A very fitting and appropriate address was delivered by the Bishop of New York; and the Bishop of Rochester assisted in the communion service. It was my privilege, while in London, to share the kind hospitality of the Archbishop, and to receive many courtesies from persons of prominence and distinction."

On Thursday, February 10, 1887, Bishop Lyman embarked from Liverpool, on his return voyage, and arrived in New York on the 19th of that month. In New York and Baltimore, on his homeward journey, he held services, and arrived in Raleigh on March 3d.

In 1888 Bishop Lyman's health was impaired temporarily, but he continued his labors whenever able. On May 6th, in that year, he ordained to the priesthood, in Trinity Church, Asheville, a deacon with a given name calculated to recall recollec-

tions of the first Bishop of North Carolina. This clergyman, the Reverend John Ravenscroft Harding, came of a family whose members have borne no small part in building up the Church in North Carolina, being a son of the Reverend Israel Harding and a nephew of the Reverend Nathaniel Harding. Almost immediately after his ordination to the priesthood, the Reverend John Ravenscroft Harding was transferred to the Diocese of Missouri. He is now Rector of Trinity Church in Utica, and President of the Standing Committee of the Diocese of Central New York.

In the Summer of 1888, Bishop Lyman attended the Third Lambeth Conference, this being the second gathering of the kind at which he was present by invitation of the Archbishop of Canterbury. He embarked from New York on June 20th, and reached Liverpool on the 29th. From the latter city, on the day of his arrival, he proceeded to London, reaching there just in time to participate in a religious service preliminary to the Lambeth Conference. On the day after his arrival in London, he went to Canterbury, there taking part in services at the Cathedral, and also attending a garden party in the beautiful grounds of the Deanery. On July 2d, in Westminster Abbey, there was a notable gathering of Bishops and other clergy, and a sermon on the objects of the Conference was preached by the Archbishop of Canterbury. Next day the formal opening services of the business sessions were held in the Chapel of Lambeth Palace, when the Right Reverend Henry Benjamin Whipple, Bishop of Minnesota, delivered a sermon. Immediately thereafter the business sessions began in the library of the Palace. Speaking of the meeting in general, Bishop Lyman said: "We had about one hundred and forty Bishops present from nearly every part of the world to participate in these meetings. . . . A wonderful degree of harmony and good feeling prevailed, and I cannot doubt that the fruits of this great gathering will long be seen in the manifestations, throughout the Church, of increased unity and zeal, of mutual forbearance, and kindly

sympathy and love. The closing service, which was one of deep interest and solemnity, took place in St. Paul's Cathedral, Saturday, July 28th. This was the largest of all our meetings, and drew together also an immense concourse of the clergy and laity. The sermon was preached by the Archbishop of York, and the Holy Communion was administered to five or six hundred persons. Thus closed this important Conference, and the results of these deliberations will be felt in every part of the world. It gave to all who were able to be present a very high idea of the strength and dignity, the widespread activity and usefulness of the great Anglican Communion."

During Bishop Lyman's stay in London he preached in Saint Paul's Cathedral, in the Royal Chapel Savoy, and in several important parish churches. In addition to many invitations accepted by him from private sources, he (with other visiting Bishops) was cordially received and hospitably entertained at Cambridge, Durham, York and Lincoln, later going to Ireland, where he was the guest of the Archbishops of Dublin and Armagh, and of the Bishops of Cashel and Cork. Returning to England, he visited the Bishop of Gloucester and Bristol, and preached in Gloucester Cathedral on September 23d. Early in October, he left England to enter once more upon his duties as Bishop of the American Churches on the Continent of Europe. During the months of October, November and December, he visited the cities of Geneva, Dresden, Florence and Rome. On December 13th, at Nice, he consecrated the Church of the Holy Spirit, a beautiful edifice whose corner-stone he had laid during a former visit. From Nice he went to Paris, where he twice held confirmation services in the Church of the Holy Trinity, and ordained a priest. Going from Paris to London, and thence to Liverpool, he embarked from the city last named on January 2, 1889. About this time, the Bishop's health again gave way to some extent, sleeplessness being added to what he terms a "mysterious malady," but he never ceased work on account of the indisposition from which he suffered.

After Bishop Lyman's return from Europe early in 1889, he went about his visitations with his accustomed zeal. On January 21st, in the following year, he resigned his charge as Bishop of the American Churches in Europe, saying that he did this with reluctance owing to the deep interest he felt in foreign work, and the great degree of personal pleasure he had experienced in discharging the duties of that office. He believed, however, that, owing to his advancing years, justice to North Carolina required the step.

During the Diocesan Convention of 1889, the Reverend Joseph Blount Cheshire, Jr., offered a series of resolutions setting forth the propriety of holding the next Convention in May, 1890, at Tarborough, and at the same time celebrating the one hundredth anniversary of the first efforts to re-organize the Church in North Carolina at that town in 1790. The resolutions further provided that the Diocese of East Carolina should be invited to participate, and a committee should be appointed to confer with a similar committee from that Diocese in arranging a joint celebration. These resolutions being duly adopted, Bishop Lyman named, as members of the committee, the Reverend Messrs. Jarvis Buxton, William S. Pettigrew, Matthias M. Marshall, and Joseph Blount Cheshire, Jr., together with the Honorable Kemp P. Battle, the Honorable John S. Henderson, Mr. Samuel S. Nash, Judge Frederick Philips, and Mr. Charles E. Johnson. Mr. Nash was appointed a special commissioner to convey a copy of these proceedings to the Council of the Diocese of East Carolina. The latter body passed resolutions accepting the invitation, and Bishop Watson appointed as a committee, on the part of East Carolina, the Reverend Messrs. N. Collin Hughes, Robert Brent Drane, Robert Strange, and Nathaniel Harding, together with Colonel William L. DeRosset, Mr. F. R. Rose, Mr. Wilson G. Lamb, Colonel John Wilder Atkinson, and Mr. DuBrutz Cutlar. In accordance with arrangements made by the joint committee from the two Dioceses, the celebration at Tarborough continued for three days, May 16th-18th, 1890. The delegates were wel-

came on behalf of the people of Tarborough by Judge Frederick Philips, and Bishop Lyman presided over the exercises. Many valuable historical addresses were also delivered as follows: "The Church in Connection with the Anglo-Saxon Race," by the Honorable Alfred Moore Waddell; "The Church—Its Catholic Character," by the Reverend N. Collin Hughes; "The Church in the Province of North Carolina," by the Reverend Joseph Blount Cheshire, Jr.; "The Colonial Laymen of the Church of England in North Carolina," by the Honorable Kemp P. Battle; "Colonial Parishes and Church Schools," by the Reverend Robert Brent Drane; "The Conventions of 1790-1794 and the Bishop-elect [Charles Pettigrew]," by the Reverend William S. Pettigrew; "Decay and Revival, 1800-1830," by the Reverend Joseph Blount Cheshire, Jr.; "The First Three Bishops—Ravenscroft, Ives and Atkinson," by the Right Reverend Alfred A. Watson, Bishop of East Carolina; "Missionary and Educational Enterprises," by the Reverend Jarvis Buxton; "The Work of the Church in Hospitals, Homes, Sisterhoods, and Orphanages," by the Reverend Thomas M. N. George; "The Church in North Carolina—Its Present Condition and Prospects," by the Reverend Matthias M. Marshall; "Duty of the Church with reference to Unity among Christians," by the Reverend Francis J. Murdoch; and "White Haven Church and the Reverend Robert Johnston Miller," by the Reverend Joseph Blount Cheshire, Jr. These addresses (with reprints of the Journals of 1790-1794) were published in book form in 1892, under the editorial supervision of the Reverend Doctor Cheshire, Jr., now Bishop, and make an interesting and instructive volume of 456 pages, its title being *Church History in North Carolina*. As early as 1882, Doctor Cheshire had published a pamphlet on the early efforts to organize a diocese in North Carolina, that monograph being entitled *The Early Conventions, held at Tawborough,* Anno Domini 1790, 1793 and 1794*.

* The name of this town is now Tarborough.

Though the early Bishops of the Diocese used signet rings which were emblematical of their office, it was not until 1890 that the Diocesan Convention adopted an official seal, this being the same which is now in use.

On January 15, 1891, Bishop Lyman sailed from New York to Bermuda, accompanied by one of his daughters, but remained only a short time, reaching New York once more on February 8th. Later on in that year, on May 15th, when the Diocesan Convention of North Carolina was in session at Asheville, and while the Bishop was absent from the chair, Mr. Frank P. Haywood, Jr., a delegate from Christ Church in Raleigh, offered the following resolution:

"RESOLVED, That a committee, to consist of three clergymen and two laymen, be appointed by the President of the Convention to report to this Convention an appropriate service to be held by the Church in commemoration of the ordination of our Bishop to the priesthood, which took place December 19th, 1841."

Upon the passage of this resolution the chair appointed, as members of the committee, the Reverend A. Burtis Hunter, the Reverend Bennett Smedes, the Reverend Joseph W. Murphy, the Honorable Joseph B. Batchelor and Mr. Frank P. Haywood, Jr. Through its chairman, the Reverend Mr. Hunter, this committee later asked to be continued, with permission to print its report. The celebration contemplated by the above resolution took place in the city of Raleigh, at both the Church of the Good Shepherd and Christ Church on December 19th-20th, 1891. On Saturday, December 19th, the ceremonies were begun in the Church of the Good Shepherd. The choir, followed by the clergy with the Bishop, entered the church, singing a processional hymn. Then a beautiful service was held, including an address by Bishop Lyman, reviewing his past experiences throughout the fifty years of his ministry. The music was rendered jointly by the choirs of Christ Church and the Church of the Good Shepherd. At the conclusion of the

ceremonies, the Reverend Doctor Matthias M. Marshall, Rector of Christ Church and President of the Standing Committee of the Diocese, delivered an address, and closed his remarks by presenting the Bishop with a beautiful Pastoral Staff, made of ebony with massive silver ornamentations, this being a gift from his admirers among the clergy and laity throughout the Diocese. This staff is now owned by the Diocese, and is still used on occasions of special ceremony by Bishop Cheshire, who succeeded Bishop Lyman in the Episcopate. During the course of his remarks, when presenting this staff to Bishop Lyman, Doctor Marshall said:

"In an age of 'restless rationalists and self-sufficient critics,' at a time when throughout the land there is such a lamentable and, as we believe, dangerous depreciation of rightly constituted authority both in Church and State, we desire to bear unmistakable and visible testimony to our reverence for your apostolic authority, and of our ready and willing obedience to your godly admonitions and counsels as our chief pastor, under Christ, of which this ancient symbol is a token and pledge. We would have this staff first of all, Right Reverend Father, to mean this.

"And again, sir—if it be not unseemly thus to speak in your honored presence—we would have it bear witness, after some sort, of our gratitude to God for the zeal and fidelity and abundant labors, in season and out of season for the spiritual welfare of all the flock over which the Holy Ghost hath made you overseer, that have so conspicuously characterized all the years of your ministry in our midst.

"We of the clergy particularly—thrown by virtue of our official relations into more intimate contact with our chief pastors than are others—know, as the public cannot know, the incessant anxieties and constant cares and onerous responsibilities inseparable from the office of a Bishop in the Church of God, especially in a Diocese so large and so largely missionary as this; and we know too, both clergy and laity, how bravely and cheerfully, through good report and through evil, through stress of weather, and not infrequently in bodily suffering, our beloved Bishop has borne them all.

"And if, sir, now or at any time, in the near future or in the distant, this jubilee memorial and token of the sympathy and gratitude and affection of your Diocese shall serve to lighten, by so much as a feather's weight, the burden that you must needs bear to the end, we shall thankfully feel that this day's doings have not been altogether in vain.

"And as men who have passed their 'three-score and ten' are wont to lean upon staves for physical support, so, when the shadows of life's declining day lengthen across your pathway, and you enter the dark valley where every earthly pilgrim, high or low, must lay his weary burden down, may this memorial of our love be to you the grateful assurance that throughout the length and breadth of your Diocese the prayers of your people will go up with your own to the Good Shepherd of all the Christian fold in the tender terms of the Pastoral Psalm: 'Though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me.' Amen."

On the evening of December 19th, after the presentation of the above token, Bishop Lyman opened the doors of his home to callers, and some hundreds attended for the purpose of tendering their congratulations and good wishes. Describing this reception in its issue of December 20th, the *Raleigh News and Observer* said:

"Yesterday evening the elegant mansion of Bishop Lyman was thrown open to his friends, and became the scene of much enjoyment to those who attended his reception. It was the pleasant ending of a day that was memorable in his life, and which was marked by an episode that gave him rare gratification.

"His numerous friends came in throngs to congratulate him on the completion of fifty years' service in the ministry. Many ladies and gentlemen were present, and there was a continuous stream passing in and out all the evening. The number who attended was estimated at four hundred.

"The beautiful picture gallery, which is so much admired, was particularly a scene of loveliness. Among the gentlemen we observed His Excellency the Governor, Hon. Kemp P. Battle, Attorney-General Davidson, Judge Davis, Mayor Badger, President Winston, and General W. R. Cox. Besides these were the visiting clergy, and others from a distance. In the parlors the ladies were received by Mrs. R. S. Tucker, Mrs. Alfred W. Haywood, Mrs. R. H. Lewis, Mrs. Pittenger, Mrs. Hunter, Mrs. Charles Root, Miss Van Rensselaer, Miss Hawkins, Miss Hinsdale, Miss Andrews, and Miss Hurton.

"And after the guests had enjoyed somewhat of the social pleasures, they formed their way into the apartment where Mrs. Hinsdale, Mrs. Frank H. Cameron, Mrs. W. T. McGee, Mrs. W. J. Hawkins, Mrs. William T. Tucker, Mrs. Thomas Badger, Mrs. Kemp P. Battle, and Miss Lucy Battle took charge of them and introduced them to an elegant repast.

"And so the evening wore on, until the hour when the pleasures of the day were brought to a close."

On Sunday, December 20th (being the day following the above ceremonies and festivities), religious services were continued in honor of Bishop Lyman's fiftieth anniversary, these being held in Christ Church. The regular services were conducted by the Reverend Messrs. William Walker and I. McK. Pittenger, and addresses were delivered by the Honorable Kemp P. Battle, the Reverend Joseph Blount Cheshire, Jr., and Mr. Frank S. Spruill. After these addresses, the choir rendered an anthem, and the evening's exercises were concluded with the apostolic benediction by Bishop Lyman.

In the month of June, 1892, the semi-centennial of Saint Mary's School was celebrated in Raleigh, though Bishop Lyman (then being in New York) could not take part in it. Saint Mary's was first opened on May 12, 1842; and, when the fiftieth anniversary of that event came, May 12, 1892, it was decided to postpone the celebration until commencement week, which occurred in the following month. These exercises began in Christ Church on June 5th with a sermon, appropriate to the occasion, by the Reverend Joseph Blount Cheshire, Jr. On Monday evening, at the school, a general reception to friends of the institution was tendered by its Rector, the Reverend Bennett Smedes, D.D. Tuesday evening a concert, complimentary to the alumnæ, was given; and the annual concert took place on Wednesday evening. The regular commencement exercises occurred Thursday. At this semi-centennial celebration were several ladies who had been among the first pupils of the institution in 1842.

On June 28, 1892, Bishop Lyman (for the first time since his graduation in 1837) paid a visit to his *alma mater*, Hamilton College, at Clinton, New York, being the oldest alumnus present on that occasion. He was received with distinguished honors, and presided over one of the meetings of the alumni association. He was also chairman of another meeting, held in the Presbyterian Church, closing these exercises with the apostolic benediction. The next day the honorary degree of

Doctor of Canon Laws was conferred on him, it being the first time Hamilton College had ever given this degree. Many years before, in 1856 (as already mentioned) he had received the degree of Doctor of Divinity from the College of Saint James, in Maryland; and the University of North Carolina had conferred upon him the degree of Doctor of Laws in 1887.

Bishop Lyman was twice married. His first wife, to whom he was married by Bishop Whittingham on the 24th of June, 1845, and who was the mother of all of his children, was Anna Margaret Albert, a daughter of Jacob Albert, of Baltimore. This estimable lady came with her husband to North Carolina, and spent the latter years of her life in Raleigh, where she died on the 13th of April, 1889, mourned by an extensive circle of friends. Her remains were carried to her former home in Baltimore for interment. The six children of Bishop and Mrs. Lyman were as follows:

I. Albert Benedict Lyman, M.D., LL.M. (Dublin), L. R. C. S., now deceased, who resided in Baltimore, and was a scholar and linguist of rare attainments, spending many years in study at various European universities, and serving as a Surgeon in the Red Cross Society on the German side during the Franco-Prussian War; he married Mary Jane Buckett, of Oxford, England, and left two sons and two daughters.

II. Frances Augusta Lyman, now deceased, who married the Honorable William Ruffin Cox, former Brigadier General in the Confederate Army and afterwards Judge, member of Congress, Grand Master of Masons, etc., by whom she left two sons.

III. William Whittingham Lyman, of St. Helena, California, who married Mrs. Sarah A. Nolan (born Amis), by whom he has two sons.

IV. Theodore Benedict Lyman, of Alameda, California, who has been married three times and has two daughters—one by his first wife, Emily Cunningham; and one by his second, Kate O'Donnell.

V. Augustus Julian Lyman, of Asheville, North Carolina, who graduated from Trinity College, at Hartford, Connecticut, and was admitted to the bar in the latter city, later being licensed by the Supreme Court of North Carolina; he married Julia Ellsworth, and has one son. His wife is a daughter of the late Pinckney Webster Ellsworth, M.D., an eminent physician and Army Surgeon, who was a son of Governor Ellsworth of Connecticut and grandson of Chief Justice Ellsworth of the United States Supreme Court.

VI. Anna Cornelia Roma Lyman, who married Robert L. Niles, of New York, a broker and member of the Stock Exchange in that city, by whom she has three sons.

When he was nearly seventy-eight years old, February 6, 1893, Bishop Lyman was married to his second wife, Susan Boone Robertson, of Charleston, South Carolina, this lady being the daughter of Alexander Robertson, a zealous layman of the Diocese of South Carolina, and at one time senior warden of Saint Michael's Church in Charleston.

At the Diocesan Convention of 1893, a committee, which had been appointed to take the matter into consideration, reported a resolution (duly adopted) which set forth that, in view of the growth of the Diocese, and the additional work devolving upon Bishop Lyman in his old age, the office of Assistant Bishop should be created. It was also resolved that, after dispatching business of a general nature, this Convention should adjourn to meet on the 27th of June, when an Assistant Bishop should be chosen by ballot. Accordingly, on May 19th, the adjournment took place, and the same body re-assembled in Christ Church at Raleigh on the 27th of June. The names presented for consideration, as qualified for the office of Assistant Bishop, were the Reverend Nathaniel Harding, the Reverend Joseph Blount Cheshire, Jr., the Reverend Thomas M. N. George, the Reverend Francis J. Murdoch, the Reverend Matthias M. Marshall, the Reverend Robert S. Barrett, and the Reverend Arthur S. Lloyd. On the thirty-ninth ballot, the

clergy elected the Reverend Doctor Cheshire, Jr., and presented him to the lay delegates as a candidate for Assistant Bishop, this election being duly ratified. On October 15th, in the same year, Doctor Cheshire was consecrated as Assistant Bishop of North Carolina in Calvary Church in his native town of Tarborough. His father, the Reverend Joseph Blount Cheshire, Sr., was then Rector Emeritus of that Church, and had actively served there over fifty years. Two months later, upon the death of Bishop Lyman, the Assistant Bishop became Bishop of North Carolina. Though North Carolina has furnished many Bishops to other Dioceses, Doctor Cheshire was the first native North Carolinian ever elevated to the Episcopate within the borders of the State. He was born on March 27, 1850, and graduated from Trinity College, at Hartford, Connecticut. Later he practiced law, and then entered the sacred ministry. For many years he was Historiographer of the Diocese, and is now the highest living authority on the ecclesiastical history of North Carolina. Happily for the Diocese, his maturer years are blessed with robust health, and the Church will no doubt profit by his labors for many years to come. Two of his daughters have volunteered to aid the Church's work in foreign mission fields and are now stationed in China.

As it has been stated above that Bishop Cheshire was the first native North Carolinian ever elevated to the Episcopate within the State, it may be of interest to add that the present Bishops of all three North Carolina dioceses—Cheshire of North Carolina, Strange of East Carolina, and Horner of Asheville—are, without exception, "native and to the manner born."

During the course of Bishop Lyman's Episcopate, he aided in consecrating the following Bishops: John Henry Ducachet Wingfield of Northern California, December 2, 1874; Samuel Isaac Joseph Schereschewsky of Shanghai in China, October 31, 1877; David Buel Knickerbacker of Indiana, October 14, 1883; Alfred Augustin Watson of East Carolina, April 17, 1884; William Paret of Maryland, January 8, 1885; Cleland

Kinloch Nelson of Georgia (later translated to Diocese of Atlanta), February 24, 1892; Lemuel Henry Wells of Spokane in the State of Washington, December 16, 1892; John McKim of Tokyo in Japan, June 14, 1893; Frederick Rogers Graves of Shanghai in China, June 14, 1893; Ellison Capers of South Carolina, July 20, 1893; and Joseph Blount Cheshire of North Carolina, October 15, 1893.

When the labors of Bishop Lyman were lightened by the consecration of so zealous and untiring a co-worker as Doctor Cheshire as Assistant Bishop, it was hoped that this step would prolong the life of the aged prelate, but these hopes proved vain. In the month following Bishop Cheshire's consecration he was present with Bishop Lyman at a meeting of the Board of Managers of the Thompson Orphanage in Charlotte. While in that city, on November 30th—that being Saint Andrew's Day and also the time set by the President and the Governor for Thanksgiving Day—Bishop Lyman delivered a sermon of great force on the duty of the people not only to obey, but to honor, "the powers that be" in various departments of the civil governments of both State and nation. When in Charlotte, on this occasion, he mentioned to his friends the fact that December 11th, less than a fortnight thereafter, would be the twentieth anniversary of his consecration to the Episcopate, and expressed the wish that special services, in commemoration of this event, should be held in Raleigh, where the consecration had taken place. Upon hearing this, Bishop Cheshire canceled several of his own appointments and went to Raleigh to take part in the ceremony. Upon his arrival he was shocked to find the venerable Bishop Lyman in a great state of bodily weakness, and perceived at once that he was not in a condition to take part in the approaching celebration. With his usual resolution, however, Bishop Lyman expressed his determination to be present at the commemorative services, and at once set about preparing an address which he expected to deliver. He grew weaker, however, and felt forced to summon his family physi-

cian, who at once informed him that serious consequences might result if he made this effort, and advised him to take to the bed. The anniversary of the Bishop's consecration was celebrated at 8 o'clock on the evening of December 10th (the second Sunday in Advent) at Christ Church, where the consecration had taken place in 1873. Among the Bishops and other clergy present were the Right Reverend Joseph Blount Cheshire, the Right Reverend Alfred A. Watson, and the Reverend Doctors Matthias M. Marshall, Bennett Smedes, and I. McK. Pittenger. With the consent of Bishop Lyman, Bishop Cheshire requested Bishop Watson to preside. After evening prayer by Doctors Smedes and Pittenger, addresses were delivered by Bishop Cheshire, Bishop Watson, and Doctor Pittenger; and Doctor Marshall read a contemporaneous newspaper account of the consecration which was being commemorated. On the evening of the next day (the anniversary proper), Bishop Lyman gave a reception at his home; but, being still confined to his bed, was unable personally to receive the callers. Bishop Cheshire, having determined to resume his own visitations, took leave of him at the end of the evening. Referring to this farewell interview, he later said: "His last words to me were of kindly personal regard and fatherly counsel, with assurances of his full approval of whatever I might feel that the interests of the Church called upon me to do when I could not consult with him, together with a special request that I would, so far as possible, supply his place in one or two appointments which he could not fulfill in person."

Bishop Lyman died on the 13th of December, 1893, just three days after the celebration of the twentieth anniversary of his consecration to the Episcopate. His funeral took place on December 15th from Christ Church. The remains were borne from his late residence to the Church on the shoulders of eight students from Saint Augustine's School, "who requested the honor of being the bearers of the mortal remains of him who had so deeply at heart the interests of the negroes of his Diocese,

and especially of that institution for their education." The honorary pall-bearers were the following laymen: Captain John Wilkes, Captain William L. London, Colonel Paul B. Means, Doctor E. Burke Haywood, Doctor Thomas D. Hogg, Doctor Peter E. Hines, Captain Samuel A. Ashe, Mr. Charles E. Johnson, Mr. Charles G. Latta, Mr. Hugh Morson, Doctor Richard H. Lewis, and Mr. Richard H. Battle. Among the Bishops present were the Right Reverend Joseph Blount Cheshire, who had become Bishop of North Carolina upon Bishop Lyman's death, the Right Reverend Alfred Augustin Watson, Bishop of East Carolina, and the Right Reverend Alfred Magill Randolph, Bishop of Southern Virginia. The pastoral staff of the late Bishop was carried before the coffin by his chaplain, the Reverend Charles Carroll Quin. After the remains came the family of the deceased and many friends, including Governor Elias Carr and other State officers. At the entrance to the church-yard, the sentences were begun by Bishop Randolph, who continued the services to the lesson, which was read by the Reverend Doctor Marshall, Rector of the Parish, and President of the Diocesan Convention. The Creed and prayers were said by Bishop Watson. The interment took place at Oakwood Cemetery, where the committal services were conducted by Bishop Cheshire. Over the grave now rests a marble slab containing this inscription:

In Memory of
The Right Reverend
THEODORE BENEDICT LYMAN,
D.D., LL.D., D.C.L.,
Fourth Bishop of North Carolina.
Born 27th Nov., 1815.
Consecrated Bishop 11th Dec., 1873
Died 13th Dec., 1893.

"Well done, thou good and faithful servant."

Upon the completion of the handsome granite house of worship which is now being erected by the congregation of the Church of the Good Shepherd, it is probable that the remains of Bishop Lyman will be placed beneath its chancel. He and his family were members of that Church when in Raleigh; and, in his will, he left a legacy to aid in the erection of the new building. He also left legacies to the Thompson Orphanage at Charlotte, and to the Permanent Episcopal Fund of the Diocese of North Carolina. His private theological library was turned over (under the terms of his will) to the Diocese, excepting two hundred volumes which were bequeathed to the library of Saint Augustine's School, at Raleigh.

As a true follower of the teachings of those "fishers of men" whose God-given doctrines he proclaimed, Bishop Lyman may be best described by the divine rule of conduct which bids us be "not slothful in business; fervent in spirit; serving the Lord." He came nearer to a literal fulfillment of the command "Go ye into all the world and preach the gospel to every creature" than any minister of God who ever lived in North Carolina. Southward from his native New England, and east and west from his California abode to far away Cape Hatteras in the Diocese to which he was later called as Bishop, he had traversed the northern continent of the New World on his sacred mission. Throughout the kingdoms and empires of Europe he had traveled, and had even labored at his calling in "the Eternal City" where then reigned as temporal sovereign the head of a hostile church. In Mohamedon Syria, in the ancient land of Egypt, and within the sacred city of Jerusalem, his voice had been raised to bear witness of his faith. When sojourning as an honored guest among the nobility of Great Britain and preaching in the stately cathedrals of that kingdom, and sitting in council with the Fathers of the Church from all Christendom in the Congress at Lambeth Palace, he was recognized as a man well worthy of his exalted office. In the cabins of the poor and in the rude rural chapels of more needy parts of his own Diocese,

he was a welcome visitor and trusted friend, who contributed in no small degree to the material as well as spiritual wants of the destitute and desolate. He was ever a true friend of the negro, often visiting the schools as well as churches provided for that race, and daily summoning the domestics of his own household to join his family in prayer. From the record of one of his visits to New York, we learn of his preaching to congregations of Chinese, his sermons being translated by an interpreter. Nor were all of his journeys, particularly those in the wild mountainous regions of North Carolina, free from personal danger. Speaking of an experience on August 21, 1885, he says: "When a few miles from Brevard, in descending the last mountain range, we were placed in great peril by encountering a swarm of yellow-jackets which nearly covered our horses. The horses became frantic and unmanageable; and we feared, every moment, a plunge over the precipice at our side. But a kind Providence guarded us, and we escaped without any accident or injury."

It is true that Bishop Lyman was sometimes more outspoken than tactful. He was a man of decided opinions and did not hesitate to say what he thought, whether his manner of expression always seemed considerate or not. Yet he was kind-hearted, sympathetic, and generous with it all, and those who knew him most intimately were his greatest admirers.

Though the Diocese of North Carolina had been formed in 1817, it was not until May 22, 1823, that its first Bishop was consecrated. Between the latter date and Bishop Lyman's death about seventy years elapsed. What wonderful changes were wrought during that time! When Bishop Lyman died, many congregations in North Carolina had larger membership rolls than did the whole Diocese when Ravenscroft came, seventy years before. The Church, too, toward the end of the Episcopate of Bishop Lyman, was becoming better understood and more appreciated by thoughtful members of the various Christian denominations; and a surpliced clergyman was no longer

a novelty. Concerning this change in the public mind, Bishop Lyman himself, in his address to the Diocesan Convention of 1890, said: "Outside the ranks of our own communion, the Church is becoming better understood, and the principles which govern us more fully appreciated. We now very rarely hear the scornful charge of narrowness and bigotry. Men are more willing to hear what we have to say in defense of our position in regard to the historic continuity of the Church and its catholic and apostolic character. They see that we cling to and uphold it, not because it suits our tastes and our preferences, but because we truly believe in its divine organization and its divine authority. And men are not willing to scoff at what they see to be deep and abiding and overwhelming convictions."

After the erection of the See House or Episcopal Residence in the grove of Saint Mary's at Raleigh, an eastern wing to the new building was added for use as a receptacle for the library of the Diocese, and Bishop Cheshire gave it the name of The Bishop Lyman Library, as a memorial to his predecessor in office.

During the whole course of his Episcopate, extending over a period of twenty years, Bishop Lyman was never absent from a single session of either the General Convention or the Diocesan Convention.

Five months after the death of Bishop Lyman, the Diocesan Convention of North Carolina met in the "twin city" of Winston-Salem; and, in the course of its session, that body took appropriate action in honor of his memory. On May 20, 1894, prior to its adjournment, the Right Reverend Ellison Capers, Bishop of South Carolina, delivered a memorial sermon in Saint Paul's Church, at Winston, before that gathering. Referring to the churchmanship and doctrinal views of the deceased, in the course of his remarks, Bishop Capers said: "He came into the Protestant Episcopal Church after a full examination of her claims upon his conscience and his reason, and he was ever the champion of her history, her doctrine, her discipline and worship. To him she stood four-square for the

truth, as it is in Jesus—a great Scriptural structure founded on the Apostles and the Prophets, Jesus Christ being the cornerstone. For him the Prayer Book was the symbol and law of her doctrine and worship. Her constitution and canons ruled his ministry. The faith of the Church of the Apostolic Age, in its simplicity and fullness, was for him the ancient Catholic faith, and that faith he found in all its integrity in the Reformed Anglican Communion, and taught in our Prayer Book.”

In person Bishop Lyman was a man of large frame and robust body, above middle height, with a general appearance decidedly patriarchal, and a countenance strong yet benign.

“A combination and a form, indeed,
Where every god did seem to set his seal
To give the world assurance of a man.”



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